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INDIA AND THE WORLD

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AMERICA AND THE ORIENT—PROSPECTS OF INTERNATIONAL CO-OPERATION

BY DR. TARAKNATH DAS

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It is very desirable that those who are politically minded in the United States should take special interest in America's Foreign Policies, *i.e.*, America's relations with the rest of the world, because an adverse condition of Foreign Relations always affects the nation's internal conditions very seriously. Similarly any unfavourable situation in internal conditions of a country makes a nation's foreign policy absolutely impotent.

It is needless to emphasise the importance of America in world affairs ; but it will not be out of place to say a few words regarding the position of the Orient in the world, from moral, economic and political points of view. In the past the Orient played the most important part in the history of world civilizations. Those, who are not absolutely prejudiced against the peoples of the Orient, will have to recognise that Confucianism, Sintoism, Buddhism, Hinduism, Zoroasterism, Judaism, Christianity as well as Islam are contributions of the Orient in the field of religion and morality. Until very recently, *i.e.*, the latter part of the eighteenth century, the Orient in many ways—politically, economically as well as intellectually—was superior to the Occident. But the situation changed in a very dramatic fashion, through the rise of national imperialism among western Powers :

> "One of the most romantic and ironical aspects of modern nationalistic imperialism has been the gradual but comprehensive penetration of Asia by the industrial and capitalistic powers of the West. Asia had furnished Europe, and ultimately America, with those incentives and instruments which served to make the contemporary imperialism possible. She had provided the trading contacts at the close of the Middle Ages which created the beginning of modern commerce and capitalism. She furnished Europe with *initial impulse* to modern scientific discoveries which finally led to Industrial Revolution and modern technology. Capitalism and contemporary material culture have been, however the achievement which gave

> the Occident a preponderance of strength over the Orient, and in the twentieth century enabled Europe to penetrate, subordinate and humiliate her former Asiatic superior and benefactor."[1]

During the early part of the nineteenth century some American statesmen realised the great significance of the Orient in world affairs, specially commerce. America has played her historic part in opening up Japan and China. The U. S. Secretary of State, Mr. Seward, during the middle of the nineteenth century visualised the historic rôle of the United States in the Orient and prophesied about it; and the late President Theodore Roosevelt during the early part of the twentieth century emphasised it. It is a fact that the United States became a World Power with her entrance in the Orient, after the Spanish American War. America entered the modern world politics of Europe, *by the back door of the orient*. American assertion of the Open door policy in China, American mediation during the Russo-Japanese War, Orient's part in the World War and other significant events indicate the growing importance of the Orient in world politics. An American statesman writes :

> "In Asia thirty years ago the Europeans were definitely supreme. Very few people considered the Asiatics themselves as having more than a passive influence on politics. A European country in determining her course of action considered the attitude of the other European countries rather than the attitude of the Asiatics. Now all this has changed. Japan has leaped from mediævalism to the twentieth century. China has largely discarded her old governmental and social conceptions and is teeming with new ideas. Now the attitude of the Asiatic people is given the first consideration by Europeans or Americans with interests in that continent, and the nineteenth century conception of China as a country which will eventually be divided among the great white nations has been relegated definitely and finally to the background."[2]

This is perfectly true. One may go a little further in asserting that there is no important question of world politics which can be studied acurately and comprehensively, without taking the Orient into consideration. This is a fact, because the twentieth century may be termed as the century when the people of the Orient are going to assert their legitimate rights, inspite of the existing difficulties and obstacles. The awakening of the Orient has the above significance. The United States must be vitally interested in the Orient, because "national interests" of America are involved in the vast region where more than half of the populations of the world live and where the largest quantities of essential raw materials of the world are to be found. Furthermore, the United States is the only country which is best fitted to bring about better understanding between the awakened East and the Occident. American records in the Orient is cleaner than those of other nations of the Occident. The American people have in many ways helped the people of the Orient to better their conditions; and to-day they are facing a greater task of bringing about reconciliation between the East and the West.

II

The most important problem that is facing the world to-day is to bring about better understanding between the East and the West. The people of the East are moving fast. They are trying to cover the ground of human progress with great speed; and Japan is the best example of this remarkable phenomenon. What has happened in Japan and Turkey, sooner or later, will also happen in other parts of the Orient—the transformation of the Orient in line with the latest development of western civilization. About a century ago, the Orient, began to accept some things of the West as the West copied the East during the Middle Ages. In some countries, such as India and China, western ideals of life were indirectly forced upon the people, where as in Japan it was a voluntary selection. *The period of dissemination of western ideas in the Orient was followed by the period of assimilation, which was followed by efforts for creation; and it is quite apparent that at least one of the Oriental countries—Japan has recently entered the healthy stage of competition with her western teachers.* In the field of commerce, Japan is competing with great western Powers successfully; she is demanding "equality" in matters of defensive power—naval armaments. These facts are somewhat disturbing to those who yet think that God had ordained that the people of the Occident are to dominate over the East eternally. But the awakening of the Orient is the best guarantee for future co-operation between the East and the West on the basis of equality.

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[1] Harry Elmer Barnes, *World Politics in Modern Civilization*, New York, Alfred A. Knopf. 1930, p. 212.

[2] Theodore Roosevelt, Jr., in the preface of *Storm Clouds Over Asia* by Robert S. Pickens, New York, Funk Wagnalls Company, 1934.

The first requirement for establishing a better understanding between the people of the East and the West is to have a single standard of international morality for the people of the East and the West. It is the enlightened people of a country who lead a nation to its destiny; and therefore the enlightened people of the West will have to make serious efforts for creating public opinion in international matters in such a fashion as will not discriminate against the people of the East. They will have to fight against the existing double standard of international morality. It will not be out of place to emphasise the fact there is a double standard of international morality in practice among the most enlightened western men and women. A seasoned American journalist has recently given expression to it when he wrote the following :

> "The Japanese claim of self-defence is sheer nonsense, unless the world is willing to accept as basis the Foch doctrine that the best defence is offence. As a matter of fact no sort of contract has any essential place in oriental thinking. In personal business a change of conditions or circumstances abrogates a contract in so far as the Oriental is concerned. He will fulfil it, if it is to his advantage to do so, and will calmly ignore it if it is to his disadvantage. The moral necessity of observing a contract does not occur to his mind. According to his point of view it would be immoral to observe a contract if it caused him or his family to lose money or prestige. This philosophy is more apparent among the Chinese than among the Japanese, but it exists as a fundamental with the latter, despite their veneer of synthetic Westernism. When a contract means so little to the people, it certainly cannot be expected to mean much to the government. All the treaties by which the East has been supposed to govern its international actions since the War are based on the false assumption that the Oriental binds himself irrevocably to a certain course when he signs a contract. He never has, he does not now and probably never will."[3]

This amazing and sweeping statement is incorrect. Contracts are broken by the people and nations of the West as well as those of the East. Are not the great nations of the West willing to sacrifice their solemn obligations on the ground of preserving "national interest,"[4] by contracting "secret treaties" (double dealings) and violating agreements—such as the agreements with the United States regarding the payments of debts? Those who hold the pretension that the sense of international morality of the western people is superior to that of the people of the Orient, should carefully study the history of expansion of Europe in Asia and Africa and such subjects as the Opium War and present day opium traffic.[5]

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[3] Robert S. Pickens, *Storm Clouds Over Asia*, New York, 1934.

[4] Charles A. Beard, *The Idea of National Interest*, New York, 1934.

Another instance of double standard of international morality is the recent publication of a book by a former British naval officer which may be regarded as a serious libel against the Japanese people.[6] Inspite of universal recognition of the achievement of the Japanese people, Mr. O'Conroy, who was for some years a Professor of English in a Japanese University and lived in Japan, after marrying a Japanese woman of high social standing, does not find anything worthwhile in Japan and characterises the social life as well as the religious ideals of the Japanese people as unwholesome and vile. He goes to the extent of urging the nations of the West to combine against Japan which is supposed to be a "world menace," because the Japanese regard themselves as superior to all other people and are therefore supposedly planning "world conquest." Alas ! the spirit of racial superiority and national arrogance all over the world is a great stumbling block in the road to better understanding among nations. In this connection the following news-item may serve as an interesting illustration :

> "London, October 21.—Vice Admiral C. K. Chetwode told Navy League sea cadets at a Trafalgar Day meeting to-day that the English were the best fighters on earth.
>
> "Some people say we are brothers and that all nations are equal," the Vice Admiral said. 'That is not true. Do not believe a word of it.' The English people descended from a unique stock, and as a result are the finest fighting race known."
>
> "Admiral Chetwode said that the disarmament would not end war. He urged that Great Britain arm itself well and develop a strong navy as the best assurance for a people the world ever can know.'"[7]

If this was said by a Japanese Admiral, then the American or British public would have interpreted it as "nonsense" or an indication of "Japanese menace" to all the western Powers.

In this connection, I wish to emphasise the point that inspite of racial prejudice, religious bigotry and emotional reaction, in the actual practice of international relations the thing that counts the most is "the promotion of national interest" in some form or another. It is absolute nonsense to regard that because some people have the same kind of color of skin or some people speak the same language, for that very reason they would be akin to one another in spirit, in economic interests and political ideals. Those who are interested in making a thorough study of this question, will find the book *America Conquers Britain* by Mr. Ludwell Denny of Washington as illuminating. It unfolds the secrets of Anglo-American rivalry in world commerce and world affairs in general. May I say that during the last World War, the great Christian nations, when they decided to get into a bloody carnage, to uphold their supposed "national interests," sought the aid of "the unspeakable Turks," "the heathen Hindus," "the lothesome Chinese" as well as "the awful Japanese," to serve their own purpose.

III

There is less conflicting interest between the United States and the nations of the Orient than the United States and some of the great Western Powers, which are jealous of American power and influence in world affairs. Some of the western powers are carrying on a "secret war" against the United States of America. Mr. F. C. Hanighan, in his recent work of exceptional value, has lucidly disclosed that a "secret war" between the United States and Great Britain is raging in all parts of the world regarding the control of oil resources of the world.[8]

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[5] David Edward Owen, *British Opium Policy in China and India,* New Haven, Yale University Press, 1934 ; W. W. Willoughby, *Opium as an International Problem,* Baltimore, Johns Hopkins Press, 1925 ; Ellen La Motte, *The Ethics of Opium,* New York, Century Co., 1924.

[6] T. O'Conroy, *The Menace of Japan,* New York, H. C. Kinsey & Co., 1934.

[7] *The New York Times.* October 22, 1934.

International commercial policies of the United States for the preservation of her national interests demand that there should be real "open door" all over the world, for American commerce. It is a matter of great pleasure to see that the United States Department of State and the Department of Commerce are actively engaged in promoting American commercial interests on the *basis of reciprocity*.

We often hear about the Japanese policy of closing the door of the markets of the Orient to the American goods —American exports. But the fact is just the contrary. Japan is not only the best customer of the United States in the Far East, but American Export to Manchuria (Kwantung) has increased. The only noteworthy gains in United States Trade with the Far East in 1933 were "in our trade with Japan which increased by 6.6 per cent. from $134,545,000 to $143,434,000; and with Manchuria (Kwantung) which increased from $1,186,000 to $2,691,000 or by 126.9 per cent."[9] It may be of interest to note that of the total U. S. exports to the Far East during the year 1932, Japan took 47.3 per cent. of the total; but in 1933 she took 50.7 per cent. of the total export of the United States in the Far East. In 1933, American export to Japan was $143,434,000 whereas during the same period, American export to China was only $51,941,000, and to India, 19,850,000, American commercial interests can be better promoted through economic co-operation between the United States and the nations of the Orient, specially Japan.

There are certain political problems between Japan and the United States that are receiving attention of American and Japanese statesmen for their solution. Japan has a genuine grievance against the United States Immigration policy. In fact all the peoples of the Orient which are placed in non-quota class has a justifiable grievance. Prof. Charles E. Martin of the University of Washington, in his excellent paper on the subject comes to the following conclusion :

> "My suggestion is that we apply the quota principle to all the Nations of the world ; thus displacing the non-quota and the exclusion principles for one which would afford ample relief, would be uniform and equal in application, would be fair and just, and would pay dividends in friendship and good will."[10]

An American journalist of note expresses the following strong sentiment against the Exclusion Act of 1924 :

> "The United States would do well to right the inexcusable wrong she did Japan in the 1924 Exclusion Act. It was a stupid piece of business in 1924 and the passage of ten years has not made it appear any less so. There is no reason whatever why the United States should cling to a course which obviously does nothing except offend another nation. Any one who believes that the country would be swamped with Orientals if Japan were put on quota basis is either

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[8] F. C. Hanighen, *The Secret War,* New York, John Day & Co., 1934.

[9] Department of Commerce, *Bureau of Foreign and Domestic Commerce,* Washington, Special Circular No. 312 (Division of Regional Information), Far Eastern Series No. 146, page. 1.

[10] *Who Shall Enter Our Gates* by Prof. Charles E. Martin, in *World Affairs Interpreter,* Autumn number 1924, published by Los Angeles University of International relations, pp. 245-258.

> a believer in the "Yellow peril" or some other kind of foolishness. Congress should rescind the act as soon as possible. That it has lasted as long as it has is a sorry comment on the mentality of American leadership."[11]

The American people have become distrustful of Japan, because of the creation of Manchukuo, infringing upon Chinese sovereignty in Manchuria. They are also suspicious of Japanese declarations in favor of inaugurating the Asiatic Munroe Doctrine. It is sufficient to say that the report of the Lytton Commission of the League of Nations regards Japan as the aggressor; but it also points out that Japanese interests in Manchuria was not safe. It is not all Japan's fault that China has lost her control over Manchuria. In this connection I wish to quote the following interesting comment of an Asian scholar, well-versed in world politics :

> "Not only must we work for our friendly relations with Japan and China, but we must also work for peace between China and Japan, the two greatest nations in the Orient. We feel, however, that China's short-sightedness and her lack of appreciation for what Japan has done for her are largely responsible for apparently high-handed measures Japan has taken. It was Japan who, single-handed, fought the Russian colossus and thus preserved China's integrity at a time neither Europe nor America was disposed to take up arms for China but was busy calculating how much of her territory it could take, in the then probable event of her dismemberment. China, instead of co-operating with Japan, extended clandestine help to Russia. After Russia was defeated, China continued to scheme and intrigue with this or that Western Power to hinder and obstruct the Japanese course in Manchuria, where Japan as a result of the appalling sacrifice she had made in the interest of China's integrity, acquired from Russia but with China's consent, a few hundred miles of railways, a few mines, and a small leased territory of and around Port Arthur and Dairen. The wise and reasonable course for China would be to assure Japan that these railway and mining rights and the leased territory would not be molested but the Japanese could utilise them in accordance with the terms of the treaties which China had solemnly signed. Had China permitted the Japanese to exercise their treaty rights without obstruction, Japan would have been satisfied and the two nations would have remained on friendly terms to the benefit of both. Instead, China demanded the return of Port Arthur and Dairen, and made it plain that in a few years she would also demand the rendition of the Japanese railways and mines in Manchuria. And when the Japanese made it equally plain that neither the leased territory nor the railway nor the mines would be returned to China before the expiration of their lease, the Chinese resorted to the most violent boycott and agitation against Japan, thus driving the Japanese to a stage where they had no alternative but military intervention. After the Washington Conference, especially in the years when Baron Sidhehara was Japan's Foreign Minister, China was given more than one opportunity to reciprocate Japan's conciliatory policy and thus to enter into friendly understanding with Japan. But none of those opportunities were taken by China. Instead, her response was boycotts and general agitation against Japan."[12]

It is also the opinion of many *realists* in international politics that China unwisely relied upon the assumption that she would receive active support from Western Powers against Japan. Had China, dealt with Japan directly, for the solution of the Manchurian Question, without banking upon the League of Nations, she might not have lost Manchuria :

> "Even the League of Nations has not been above putting its finger in the Chinese pie. When the Manchurian crisis arose in 1931 it was a League health officer who persuaded the Nanking government to put all its eggs in one basket and appeal to the League for help. Manchuria might have been saved to

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[11] Pickens, *Storm Clouds Over Asia*, p. 240-241.

[12] Moncado, *America, the Philippines and the Orient*, pp. 208-211.

China had Nanking been willing to make concessions to Japan in matters relative to the Japanese interests in the area. The prestige of the League in the Far East was staked and lost by a minor official on an issue which might have been settled quietly and much more satisfactorily had the whole affair been left to Japan and China. In its genesis it was a practical problem of Nanking and Tokyo co-operating to rid Manchuria of a dissolute and crooked administration. Had it not been for the steady and undisputed League pressure in Nanking the Chinese government might have eliminated Chang Hsuehliang and thereby removed one of Japan's principal excuses for her invasion of Manchuria."[13]

Inspite of the creation of Manchukuo by Japan, the United States and Japan should come to a friendly understanding and carry on a policy of co-operation between two nations. While the great nations of Europe are carrying on systematic propaganda to estrange relations between Japan and the United States, on the Manchurian question, they are the first to negotiate special trade relations with Japan. The British Trade Mission, only the other day arranged with the Japanese that $40,000,000 worth of railroad materials for Manchurian railways should be bought in Great Britain. France has also arranged, as it has been reported, that she will secure a very large order from Japan and carry on commercial co-operation in Manchuria, through a Franco-Japanese corporation engaged in the development of the resources of Manchukou. Russia is very loud in denouncing Japan; but she is anxious to sell at least partly Chinese-owned Chinese Eastern Railway to Manchukuo, for the purpose of promoting friendly relations between Japan and Soviet Russia.

These Powers, all signatories of the Kellogg Pact and some subscribers to the Nine Power Pact, are morally aiding Japan in her expansionist policy; because they themselves have annexed far greater territory and river provinces of China for their own imperialist expansion. Russia has virtually annexed Outer Mongolia (1,367,953 sq. miles). Britain has taken Tibet (463,320 sq. miles) and not to speak of Burma which was a tributary state to China. France has made herself supreme in Indo-China (260,000 sq. miles) and French influence in Yunnan (146,714 sq. miles) is growing. These great nations, members of the League Council wish that the United States should call a halt on Japan and even if that means an American-Japanese War. Some idealists think that the United States should take a stand against Japan even if it meant war. I am opposed to such a policy. I feel that behind all the talk of altruism on the part of European statesmen, indirectly fomenting antagonism between the United States and Japan, there is one policy: *Split your economic competitors and their control over their markets.* An American-Japanese War will not benefit the United States or Japan; neither will it afford real security for China. Such a war will only weaken Japan and the United States; and will automatically strengthen their economic rivals in the Orient. Who are the rivals that might benefit from an American-Japanese War? I am fully convinced that America, Japan and the whole world has much to gain from promoting American-Japanese understanding; and I am sure that this is the policy of sane statesmen of the United States and Japan.

However one must not forget that the announcement that the Japanese are preparing to enforce a kind of Asiatic Monroe Doctrine has roused serious suspicion against Japan amongst a section of the American people. Let this be acknowledged that the Japanese idea of establishing an Asiatic Monroe Doctrine is to establish her supremacy in certain regions of Asia. The net result of the American Monroe Doctrine has been a check on European Imperialism in the Central and South American countries, whereas it has aided the United States to expand its influence in the very region which is closed to other non-American Power for colonization, etc. When Great Britain signed the Kellogg Pact she made certain reservations by which she reserved the right to adopt any measure she saw fit to maintain her supremacy in such regions which are vital to the British Empire. To be sure the very fact that an Asian Power may assert a definite and positive position which may hinder the possible expansionist policy of any western Power has created a new situation. But the idea of an Asiatic Monroe Doctrine is not altogether undesirable from the standpoint of Asian Independence. An American author writes :

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[13] Robert S. Pickens, *Storm Clouds Over Asia,* New York, pp. 135-136.

> "The acquiring of Manchuria has delivered Japan from the menace of inadequate war supplies, and her leaders are prepared to develop the *Monroe Doctrine* idea as rapidly as possible. Under the guise of "Pan-Asia" with "Asia for the Asiatics" as a slogan, she has been appealing, with some results, to China to throw off the domination of the white man and join with Japan in making the Orient a less lucrative "White man's burden." This idea is not unpleasant to certain elements in China, notably the Shanghai bankers, and to some of the political leaders who have received their training in Japan."[14]

The following is the view of a Philippino scholar regarding the possible enforcement of Asiatic Monroe Doctrine :

> "As to the wisdom and practicality of adopting such a doctrine (Oriental Monroe Doctrine) for Asia, opinion may be divided. I, for one, am in favor of it. With China in a state of chaos, with the Philippines likely to become independent within a few years, with India and Siam animated with a new spirit of freedom, it is desirable that the peoples of the Orient, should before long, if not now, take a definite stand as to the maintenance of their territorial integrity. This is more desirable as the disruptive and disturbing forces of Red Russia are constantly at work in the Orient.
>
> "Such a pan-Asiatic movement requires able leadership. Japan, let us frankly concede, is the logical nation to assume this leadership, just as the United States is the logical leader on the American continents. But Japan must not repeat in the Orient the mistakes made by the United States in her attitude towards Latin America. If the Monroe Doctrine is to be proclaimed for the Orient, it must be a result of consultation and agreement among the Oriental peoples concerned, and not an arbitrary dogma conceived by any single nation who reserves the right to interpret and apply it as it pleases. It must have a definite meaning, understandable and acceptable to all nations which it aims to safeguard."[15]

Fortunately for the United States that she has no ambition for territorial aggrandisement in the Asiatic contiment and therefore she has much less reasons for objecting to an Asian Monroe Doctrine than Great Britain, France and Russia. Furthermore, if an Asiatic Monroe Doctrine is enforced, it will not affect the legitimate rights and privileges of western nations in the Far East.

After declaring the necessity of enforcing Asiatic Monroe Doctrine somewhat vaguely, the Japanese are demanding very positively that Japan will not accept any inferior position so far as her right to build a navy of any strength. The London discussions on the Naval question, carried on between Great Britain, the United States and Japan have surprised many Americans; because the Japanese are demanding "parity." Is it really a crime for any nation to demand the right of equality in matters of national defense? There was a time when the naval strength of the United States was inferior to that of Great Britain and Germany. But after the World War, the United States demanded the right to build a navy which must be equal to the strength of the strongest navy in the world. Great Britain had to concede to this demand. This did not mean that the United States was unfriendly to Great Britain and was preparing for a war against Britain. Similarly, by conceding to Japan the right to build a navy equal to that of Britain or the United States, the United States will not lose anything. On the contrary, it will prove that the United States was no less friendly to Japan's national aspirations than she is towards Great Britain. It may be contended that Japan's increasing naval power may be a meance to the United States. In answer to this, I must have to say that any increase of naval strength of Japan is a greater menace to Great Britain in the Orient than it is a menace to American rights in the Orient. Economically, commercially as well as politically there are more serious forms of conflicting interests between Britain and Japan than there are between Japan and the United States. It seems that by opposing Japan's demand for naval parity, American statesmen, consciously or unconsciously are playing the game of Great Britain. Britain is gaining the position of mediator between Japan and the United States, whereas the United States, owing to her position and less conflicting interest between Japan and the United States should have played the rôle of a mediator between Japan and Great Britain. It is to be hoped that the United States diplomacy will not act in such a fashion as to give an impression to the Japanese and the rest of the world that the United States for some reason is decided to oppose Japan in the Orient. I again repeat that America and Japan has nothing to gain from a conflict and same statesmanship should work for peaceful adjustment of all differences of opinion between the great nations.

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[14] *Ibid.*, p. 207.

[15] Moncado, *America, The Philippines and the Orient*, pp. 134-135.

The statesmen of the United States, with mature deliberation, have decided to grant full independence to the people of the Philippines within a few years. I am fully in favor of this policy, because it will serve the best interests of the United States and promote better understanding between the East and the West. I am an advocate of friendship between the United States and China and also the United States and the Western Powers which have vital interests in the Orient. In this connection, one must remember that Great Britain has the most vital interest in the Far East. This interest is rooted in India and it has branched out to other parts of the Orient and Australia. Therefore, from my point of view, in studying the problems of the Orient, one should not ignore India as Britain's exclusive possession, but regard it as a vital factor in world politics and world economics.

To-day, the problems of the Orient forms a very vital factor of World Politics. They are influencing American world policies affecting relations with all nations specially the great Powers of the West. The first duty of American statesman is to promote the welfare of the American people. This can be best served by promoting the ideals of peace and better understanding between the East and the West. Every intelligent American citizen has a self-imposed obligation to further this national mission of serving Humanity.

*** An Address delivered before the Social Science Club of the University of Maryland.**

THE AMERICAN INDIAN-A RACIAL MINORITY AND AN INCREASING PROBLEM TODAY

BY JOHN COLLIER

Commissioner of Indian Affairs, Washington, D.C.

The American Indian, as one of our racial minorities, has within recent decades received very little notice from us, compared to the earnest attention which we have given to other minor racial groups. This was not always so, of course. There was a time in American history when the Indian was one of the most vivid of our problems. But that was a time when he represented power in himself, and—so—danger to us. Our attitude then was consciously aggresive—whether it expressed itself in military movements or efforts to convert the Indian to our own religion. In the last half century, however, much of this keenness has died away. We have come to regard the Indian as definitely shorn of the power to injure us, and so our regard has lost its interested character. It has come to be divided between a cynical attention to the Indians' possessions, with the purpose of ultimately possessing them ourselves, and a sentimental pity for the race as something that once was beautiful and strong but that now is doomed, through fateful circumstances for which no one is to blame, to perish. Of the two attitudes the former is possibly the more admirable, since it does take consideration of the facts.

The second attitude, however, is founded on an indifference toward Indian life that is very common. There has been no occasion for most of us to think of Indians at all, and so we have forgotten them. Reminded, occasionally, our reaction has been one of pure conventionalized ignorance. We admit, hastily, that the Indians have been badly treated in the past, but soothe the hard thought with the reflection that "everything possible is being done to make it easy for them now, until they finally disappear." That has been the common state of mind of most good American people who were not interested in graft or engaged in roguery where Indians were concerned over a good many years.

It is not the attitude, itself, that is blameworthy; it is the bland ignorance back of the attitude. Fot it is founded on a series of conventions that are wholly opposed to the truth.

Few people in this country know that the Indians are not decreasing in numbers, that, in spite of a very high death rate, as compared to the white population, they are actually increasing, that, in short they are becoming more and more a problem to be dealt with intelligently, if only from the standpoint of numbers. Likewise, few people know that the assumption that everything possible is being done for them is far from being true. There is much to be done if the Indians are to have even a decent level of existence in future years.

Undoubtedly the chief thing to be accomplished in covering the ommissions of the past and dealing constructively with the future of the Indians (recognizing of course, the fact that they do have a future) is to formulate and put into effect a modern policy toward them. While it is not true that Indian affairs have been deliberately managed on a *laissez-faire* basis, it is true that in effect such a condition has existed. The policy which has been in operation up until the present administration dates from an Act passed in 1887, an Act which, years ago, showed itself to be full of disaster for the Indians and wholly opposed in its practical workings to the purposes of its enactors. This was the Land Allotment Act. Its purpose as stated at the time of its passage was to individualize the Indians by making each one of them master of an individual piece of property. "Individualize," as the word was used in this connection, meant transforming the Indian system of life from the old communal form, which was based on the holding of the property in common with the right of individual use for individuals, to the white method of strictly individual ownership. It was not a success. It did not achieve the desired end. Instead it impoverished thousands of Indians and resulted in the time it was in force in the passage to white ownership of two-thirds of the entire Indian estate.

From 1887, when this act was passed until 1933 when, through the efforts of the present Indian administration, it was first temporarily halted (it was definitely repealed by the new Indian Reorganization Act of June 18, 1934) is forty-six years. Obviously it was not necessary for this policy to continue in force so long to demonstrate its tendency. For the past thirty years at least, therefore, it can be said there has been no real Indian policy based on an intelligent constructive accounting of facts and conditions as they are.

The present Indian administration is endeavouring to create and place in effect such an Indian policy. The clearing of the ground has already been accomplished by the repeal of the old Allotment Act of 1887. Certain elementary and highly important pieces of construction have been accomplished. Much remains to be done.

These pieces of accomplishment have been planned by an exhaustive taking into account of actual conditions. They consist chiefly in obtaining legal recognition of the fact that the Indian tribe, or group organization, is still a determining factor in Indian life, that it must be dealt with if there is to be intelligent dealing at all with the Indians, that forty-six years of deliberate efforts to break it down have not broken it down but have only worked to produce a demoralizing effect on the individual Indians whose way of thinking is entirely communal and who cannot function in society on the individualistic basis of the Anglo-Saxon race. This recognition is embodied in the new Indian Reorganization Act which was passed by Congress on June 18, 1934.

This is the foundation on which the new policy is laid. This *is* the new policy. A vast structure remains to be built on this foundation, however, and in this only a beginning has been made. A brief survey of Indian conditions will serve to show how vast this new structure must be.

To sketch the economic situation, there are about 50,000 landless Indians, the vast majority of whom have no resources for maintaining themselves beyond common labour, in which they are subject to the racial prejudice of employers and to the handicap of being located in isolated districts where industrial opportunities are few. Since these difficulties do exist it becomes plain that the problem of these thousands of human beings is a racial rather than a wholly economic one. They must be dealt with *as Indians*, since rehabilitation measures put in force for the white population do not reach them. It must be borne in mind also that the compensation for peace which these Indians were promised, in solemn treaty, by our Government, was land—to be theirs for ever. The fact that they have lost this land while many of them remained in the status of Government wards places, therefore, a distinct obligation on the Government to restore land to them. Added to this is the plain fact that, without land, they have no resources and will become increasingly a burden on the Government as time goes on.

Educationally, in spite of enormous expenditures by the Government for Indian schools in years past there are some tribes which have as high as a 30% illiteracy rate and in general education beyond the grades has been denied to the Indians. Moreover, such education as they have received has been until recent years on the white pattern, taking no account of their racial background and failing to fit them for success in the social and economic conditions under which life is carried on in the Indian community.

From the standpoint of health the Indian Service lags far behind other Government bureaus maintaining medical services. The existing tuberculosis death rate—twice as high as that of the white population—is well known. Trachoma and venereal diseases are also much more serious problems to the general Indian population than to the white.

Dealing with the Indian property situation, the Reorganization Act takes cognizance of the tribe and provides for tribal management of property and a limited degree of tribal organization for self-government. It undertakes to deal with the land famine by providing measures for the acquisition of a certain amount of new land for the Indians and for the consolidation of these and existing Indian lands so that they too can be managed on a corporate basis. It provides for the conservation of Indian forests and grazing lands, which heretofore have been subject to wastage due to the fact that to a great extent they have been leased to white companies which had no interest in their preservation.

Great assistance has been given to the huge job of surveying the Indian property situation by the recently appointed National Resources Board. Under this organization a carefully worked out study was made, aimed at determining how much land is needed and where. It is intended that new land, when acquired, will be added to tribal estates and operated by tribal organizations with individual use allowed.

Obviously, this new attitude towards Indian property and government will require a vast reorganization. To set up representative tribal groups—councils or corporations—fitted to manage property and deal with the problems of self-government is in itself an enormous undertaking, for it carries the prime necessity of doing research work in hundreds of such groups, research based not wholly on the historic past but also taking into minute account the existing modern condition, so that tribal organizations can be established that will be practical and workable to-day. In a few tribes or groups such organizations are already functioning, some by special acts put into effect years ago to enable them to carry on in the face of the general past trend toward tribal destruction, some by virtue of arrangements with the States and some by sheer persistence, demonstrating their essential nature by remaining in existence even though without recognition or authority by Washington. In other groups, tribal organization has disappeared, proving again its worth by its very disappearance, since the long combined efforts of the white administrators and the best Indian leaders have failed almost everywhere to produce effective substitutes.

The present administration of Indian affairs has undertaken the vast research required to determine the status of affairs in fifty groups—with the end in view that, out of existing material, some workable system of property management, education and social organization as authorized by the Reorganization Act, may be devised. The policy back of this study is no arbitrary thing. It is based on the long proven axiom in human affairs that, in order to make people self-sufficient, you must give them responsibility. The Indian Bureau and Congress have worked for many years as if guided by a dimetrically opposite belief. The great part of their undertakings has gone towards divesting the Indians of responsibility, and, in some of the most completely disorganized tribes, the success is manifested by the prevalence of a pauper-complex that is heart-sickening. In general, however, there is good material to work on.

Once this research into local conditions is accomplished, the task becomes that of organizing, under the authorization of the Act, such tribal councils or corporations as seem likely best to fit the situation. It should be noted, of course, that the acceptance of the Act is voluntary with the individual tribes and groups. Those which do not want to come under its provisions may remain outside them. A year has been allowed, since the passage of the Act, for all groups to vote on the question of coming in or staying out. To date fifty-six tribes have voted. Fifty have accepted the bill. Six have shown majority votes against it, but in no case sufficient to defeat it.

The Act also provides for the higher and vocational education of Indian youth, with a scholarship appropriation of $250,000 a year. But more important than this, educationally, is the reorganizing of the whole educational policy of the Indian Service. This reorganization, like the reorganization of property, takes the Indian community into consideration. The huge boarding schools of the past, in which Indian children from the age of six on were subjected to a white society's standardized idea of what education ought to be, are rapidly being replaced by day schools in which curriculum is based on the actual conditions among which the Indians will have to live on leaving school. Indian teachers are being employed wherever possible. The value of the Indian arts and crafts, both esthetic and economic, is being stressed, and their continuance is being assured by the employment of Indian masters to teach them in the schools. These schools are of the community type, which means that they are to be centers of community life for the adults as well as the children—again taking into account the group life proclivities of the Indians. Through such institutions it is hoped to build up a solid and healthy community *life* for Indian communities that are now disorganized and stagnating, or at best hopeless.

The health problem at present remains a problem, but the policy of the administration is to expand public health work and to make public health instruction part of each community programme. In the Navajo area, due to favourable conditions, the new programme is the farthest advanced along all lines, and here Indians are being placed on local boards of health and are being given training as sanitary inspectors and nurse aides. An effort is being made to ascertain actual disease conditions with the aim of putting into force vigorous corrective measures. For example, it is planned to use a number of the old boarding school plants for "trachoma schools" in which affected students can be isolated and given intensive treatment. One such school has already been opened, with an enrollment of three hundred.

Apart from changes such as these, however, a great change must needs be worked in actual Indian administration, that is, in the methods of carrying out the Indian policy, be it what it may. The method now in force, and in force for many years past, is that of laying down regulations in Washington to be put into effect through powers delegated to reservation superintendents and checked by occasional visits from supervisors. It has a simple, effective sound on paper, but when the multiplicity of the activities in the Service is considered—property management requiring highly technical knowledge, health services to a semi-primitive people, education, social work with its necessity of adjusting human relations for a race whose customs are little known and almost never written, law enforcement with its confusion and occasional absence of authorities—it becomes evident that the situation has been the reverse of simple. It has been enormously complicated. And results show that the method has not been particularly effective either.

Even further complicating the tangled problem has been the differences that exist between different jurisdictions—the difference in size, in type of property to be administered, and, above all, in the Indians themselves and their histories and customs. Indians who have mingled more or less freely with white populations for decades, for example, should obviously not be subject to the rules which govern the lives of long isolated non-English speaking groups. Local tribal, group and family customs are in many cases still dear and living among the Indians. Yet the existence of these customs and their variations has largely been ignored in the general regulations coming out from Washington. Sometimes, as in the case of the religious dances, they have been forbidden observance. In general they have been subject to the tact or indifference of the agency superintendent, and the results have varied widely and have kept the Indians in constant confusion. A new Indian policy must needs take all these factors into account—and also lay down effective methods for so doing.

This is being attempted. It will entail a certain amount of upheaval inside the Service, but the method has long been advocated by disinterested students of Indian affairs as the only one with which to handle the problem. It is decentralization—the reorganization of the mechanisms of the Indian Service in such a manner as to deal with local problems locally and not generally, as has been done in the past from Washington.

These various programmes are the structure of the new Indian policy. They are not separate things, as they are described here, but are closely knit together with a multiplicity of relations. If they can be made effective, we believe that the Indian, with his unique long-enduring wealth of culture—philosophic and artistic—can be saved. If not, the old trend towards pauperization and demoralization will go on. But we also believe that our programme will be effective. The Indians themselves want it, and they, more than any other factor, will make it so.

UNIVERSITY OF HAWAII

BY ALBERT HORLINGS

The University of Hawaii is the creature, in undetermined proportions, of heredity and environment.

It came into being as the College of Hawaii in 1908, ten years after Hawaii's annexation treaty with the United States. It is a land-grant university, the youngest of them to be sure, but an institution receiving aid from the United States Government on condition that certain standards be met. These standards are the same as those for the State universities.

Faculty members are, in most cases, trained in universities of the mainland United States. Their proclivity for American educational methods is natural. Text books and magazines are mostly from the mainland.

These influences to make the University of Hawaii and its faculty like the average mainland university we may call its hereditary characteristics. Environment has tempered the character of the institution, and made it unique in American education.

The position of Honolulu at the converging point of the steamers plying the Pacific has given the university something that few colleges in the world can buy at any price: frequent and close contacts with men of many nations, of every creed and calling, of various races, and of different philosophies. One of these men who lectures in Honolulu frequently is Dr. Kenneth J. Saunders, well-known orientalist and friend of Mahatma Gandhi.

During the last decade Honolulu has been growing in importance as an international center. Permanent headquarters for the Pan-Pacific Union, the Institute of Pacific Relations, and the Bishop Museum are located there and many conferences of international groups, of scientists, of journalists, women's clubs and other professional and educational organizations have been held there. The university regularly co-operates in such meetings and benefits from them. The Pan-Pacific Science conference, which met in Honolulu in 1920, because it directed attention to those fields in which research was most needed just at the time the college was being reorganized as the University of Hawaii, has had a great and continuing effect upon the institution. Thus its environment early began influencing the university's character.

The absence of racial feeling or serious racial rivalry in Hawaii has long been a stock observation of visitors to the islands, despite the fact that many races mingle there.

Labour importation started half a century ago when the sugar planters, sons of missionaries and whaling fleet officers, found that to the native Hawaiian his own semi-communistic life of fishing, surfing and swimming, a minimum of planting and agriculture and leisure for an occasional *luau* or feast were much preferred to tending and cutting sugar cane. The planters were forced to look elsewhere for workers. Coolies were imported from China first, and then gradually agents picked up workers wherever they were available. That is why the 1930 census figures looked like this :

Hawaiian	22,636
Caucasian-Hawaiian ...	15,632
Asiatic-Hawaiian ...	12,592
Caucasian-Portuguese ...	27,588
Porto Rican	6,671
Spanish	1,219
Other Caucasian	44,895
Chinese	27,179
Japanese	139,631
Korean	6,461
Filipino	63,052
All Others	780
Total ...	368,336
Army and Navy	15,500

The intermarriage that was inevitable as long as plantation workers did not bring their wives is reflected in these figures. Clannishness exists, but racial conflict is nowhere apparent.

This condition reflects itself directly in the university. The student body, except that it is made up predominantly of Caucasian, Oriental and Polynesian (Japanese 36 per cent., Caucasian 24 per cent., Chinese 22 per cent., and Hawaiian and part-Hawaiian 10 per cent.) is not unlike that of any American university. Friendships cross race lines indiscriminately and, although the fraternal organizations are sometimes based upon nationality, the students mingle too freely with each other in student politics, athletics and other activities to make a lack of understanding possible.

Hawaii has long been considered a laboratory for obtaining more exact knowledge about racial characteristics, racial mixtures, race relations, and the effect of environment upon hereditary culture. Because of its position between the nations of the Pacific, it has also become an interpreter of the East for the West, and of the West for the East. The twain have met there, in spite of Mr. Kipling.

All this has thrown upon the university a responsibility which it has been and is attempting to carry with honour. Racial studies have been actively pursued for several years, and already important results have been obtained. The Rockefeller Foundation and the Carnegie Corporation help to support these investigations with annual grants.

The University of Hawaii is not alone in its ability to carry on research in international relations, since documents may be obtained and studied without regard to distance from the subjects. But in regard to Japan and China particularly the university has been in a favoured position. Because many of the advanced students of Oriental descent can read the language of their fathers, and further because Oriental psychology is no mystery to them a vast collection of books and documents in the Chinese and Japanese language in the university library are bringing continual results in Oriental research.

It has been the policy of the university to have at least one professor from an Oriental university on its faculty every year. These men have been acknowledged authorities on the history, philosophy, political institutions or sciences of their land. In addition to promoting better understanding between America and the Orient, they have furnished stimulating scholarly contacts to the faculty and first-hand instruction to the students.

The Japanese and Chinese languages, history, literature and philosophy are regular parts of the university curriculum. These courses are generally taught by Orientals who have been trained both in the East and in America.

Two Indian professors have contributed towards the University's record of having virtually every major nation of the world represented on its faculty roster during the last ten years. Abdullah Yusuf Ali, Professor of Indian Affairs from Punjab University, Lahore, was there in 1929, and Panchanan Mitra, anthropologist from Calcutta University, was a lecturer in the University of Hawaii in 1928.

Indian students are also frequently represented in the cosmopolitan student body. Kunwar Krishna Chandra was graduated in agriculture, and his brother, Kunwar Ram Raghuber studied there before going to Louisiana State College to continue his work. Upendra K. Das was graduated from the University of Hawaii in 1927, and received a Master of Science degree in 1930. He is now in the University of Minnesota. Sumera Chandra Jain, now in Pilibhit, was graduated in 1927. V. Padmanaba Iyer, Calcutta, was graduated in 1922. The two last named are engaged in sugar technology work.

The School of Pacific and Oriental Affairs which meets during each summer session furnishes one of the best means of interpreting the Pacific region to mainland United States. Each year outstanding lecturers, authors and teachers are obtained for a six weeks' period to conduct classes and seminars and to contribute to the series of free public lectures. So important has the work of this department become that the Carnegie Corporation annually contributes to its support. This school has proved an especial attraction to mainland students, and, because many of these mainland persons are teachers, the total effect of the institution has been tremendous.

While the Bishop museum has been carrying on its work in Polynesian research for many years, the university more recently has made important contributions to this field as a co-operator. Its psychology and physical anthropology departments have been an important complement in the past, and with the addition of a department of social anthropology this year, another field has been opened.

Research in local industry is carried along three lines : through the affiliated experimental stations of the Hawaiian Sugar Planters Association and the Pineapple Producers Co-operative Association ; through the Agricultural Experimental Station, which works in co-operation with the United States Department of Agriculture ; and through the Graduate School of Tropical Agriculture, the only one of its kind in America and one of two in the English speaking world.

The physical plant of the university consists of eight main buildings, an engineering quadrangle, and a number of supplementary buildings and stations. A new Agricultural building and a $100,000 addition to the library are planned this year. The campus is located at the mouth of a cool valley, four miles from downtown Honolulu, with the Pacific on one side and the mountains to the back.

Expenditures last year were about $625,000, of which approximately one-sixth was for research. Territorial appropriations paid about 35 per cent. of the university's expenses during the last biennium, student fees contributed an equal amount, 19 per cent. came from federal aid funds, and gifts and miscellaneous income accounted for the rest.

Students on the university campus number more than 1700. With the extension and summer session enrollment, about 3,000 persons annually receive instruction through the institution.

The three main academic divisions are the College of Arts and Sciences, the College of Applied Science, and the Teachers College. Masters degrees may be earned in these colleges. The Graduate School of Tropical Agriculture confers both the M.S. and the Ph.D. degrees.

Heading this diverse institution, with its accepted responsibility for clearing the way toward better understanding between races and between nations, is President David L. Crawford. Since assuming office in 1927, President Crawford has instigated and encouraged much of the research that has brought the university in the scholastic limelight. Kindly, tolerant and sympathetic, he has helped to fuse the conglomerate student body into a co-operative organization and has made it his business to understand individual difficulties of students coming from many different backgrounds. His own contributions to stirring the American populace to an interest extending beyond their western coast have been considerable, not only with his speeches and magazine articles, but also with his books, *Can Nations Be Neighbours?* and *Paradox in Hawaii.*

The University of Hawaii, still young, has some cause for looking upon its past achievements with pride, but it is the feeling of the administration that its great mission lies ahead, and that it has just found its stride. Understanding, tolerance, and peace, somewhat nebulous and hard to achieve, are its goals. They come slowly, but institutions have long futures towards which to look and the University is not discouraged as it works toward the lesser rewards of scientific research that it hopes one day will bring those larger goals within the world's grasp.

3

LIBRARY MOVEMENT IN CHINA

BY CHIH-BER KWEI, Ph.D.

Director, National Central University Library, Nanking

Mankind moves with the times. As we survey the past year in China from the political standpoint, we are plunged into despair. The old year has not been one of hope and thankfulness, but of remorse and defeat. The country has been facing a great external foe, and the communist element has waged ceaseless and relentless warfare against the government forces. However, should one look at the situation from the general library conditions, the year 1933 is a year of hope and promise, and should at the same time be remembered because of the many interesting occurrences.

Ever since the City of Nanking becomes the capital of China, there are very few library facilities, to satisfy the desires of its inhabitants. Again, in view of the fact that all the important countries of Europe and America have royal or national libraries, the need of a national central library located at the seat of the Chinese Government among the many institutions of great importance is becoming most apparent. On January 20, Dr. Chu Chia-hua, Minister of Education, ordered a national central library to be established in Nanking. It is believed that this library should have these two main functions, namely (1) as a storehouse of books and knowledge, and (2) as a laboratory for study and research. Besides its direct service to readers, to government employees, it should give much bibliographic information by mail and through its publications, which may be distributed freely to institutions and serious investigators. Up to the time of writing, temporary headquarters have been found near the Ministry of Education, and plans have been drawn for a permanent home.

The Chinese International Library at Geneva came into existence in the first part of the year, as a result of the resolution adopted by the Chinese Committee for International Intellectual Co-operation. The general purpose of the library is to promote a closer educational and cultural relationship between China and the world. As conceived by the present sustaining members of this library, there are four lines of activities which the library should undertake, to wit :—(1) The dissemination of information concerning Chinese civilization; (2) The promotion of a closer relationship between China and the world through the medium of the printed page; (3) Assisting students interested in the study of Chinese culture; (4) The stimulation of general interest in the world affairs in China. Aside from the above-mentioned objectives, the library has two particular functions to perform, namely (1) to co-operate with the library of the League of Nations, and (2) to exhibit Chinese publications every year during the conference of the International Intellectual Co-operation in the month of July. The library is supported by nearly 300 sustaining members and administered by a board of trustees, elected by them. Each sustaining member is expected to fulfill one of the following conditions :—(1) To contribute $4,000 Chinese currency at one instalment; (2) To contribute $400 Chinese Currency every year; (3) To donate books amounting to approximately $4,000 or its equivalent.

The Chinese Library Movement gained another impetus from the liberal endowment of Yeh Hung-ying for the extension of the Jen-Wen Library, as the donor specified that his million-dollar gift should be used for the cultural and educational purposes. Mr. Yeh was born in Shanghai in 1859, and has been in business since childhood. Inasmuch as the work which has made Andrew Carnegie's name a household word all over the world is that of systematically providing public library buildings for the free use of the people, the name of Yeh Hung-ying will be recorded in the annals of the Chinese library history in aiding libraries for the benefit of his fellow countrymen. It may be reasonably expected that Mr. Yeh's example will grow in favor, as years go by.

National Central University, the highest seat of learning in China, possess a library building that has no superior in the country. Designed 11 years ago by Y. C. Lu of Shanghai, who was also responsible for the design of Dr. Sun Yat-sen's Mausoleum, the library was too small to accommodate the regular 1,500 students of the University. The cause of its extension may be comprehended in a single movement—the movement toward research sponsored by Chancellor Lo Chia-luen. Under his leadership, the University Senate passed a resolution providing for the enlargement in March, 1933. Soon the library building committee was formed, with the authority to select an architect to prepare the plans for and supervise the extension of the building. Messrs. Kwan, Chu and Yang Company, one of the Chinese largest architectural firms, has been chosen as the winner of the design which adheres as closely to the original architecture as the use of the new building will permit. In planning for the work, the architects have laid special emphasis on the following points, (1) seating capacity for the readers, (2) seminar rooms for the different colleges, and (3) shelving space for the books. Tenders were called during the last part of May. Eighteen construction companies in Shanghai and Nanking sent in their quotations. The final decision was in favor of Messrs. Chang Yu-tai Company, under whose supervision the Shanghai Municipal Council, the Capitol and other buildings were brought to a successful conclusion. The total cost, including steel shelves, tables, chairs and so forth, amounted, to nearly $132,000, and the whole building was ready for occupation toward the end of the year. It can now be stated that the library of the National Central University is adequately and appropriately housed as any university library in the world.

One of the most significant steps taken by the Ministry of Education under the guidance of Dr. Wang Shih-chieh is the publication of the Chinese Four Treasures, commonly known as the *Ssu Ku Ch'uan Shu*. In accordance with a recent resolution of the Executive Yuan, the Ministry of Education has concluded with the Commercial Press at Shanghai an agreement for the printing and publication of this great work. The Commercial Press will undertake to print 300 sets of the collection, of which 30 sets will be presented to the Ministry of Education. The type-setting and printing, it is expected, will require about two years for completion. All the cost of printing and publication will be borne by the company but the copyright will however remain vested in the Central National Library under the Ministry. It may be of interest to note that this literary giant was undertaken under the personal direction of Emperor Ch'ien Lung. In 1772 the emperor decreed that every known book should be brought together in the capital. Every official had been instructed to search and send all books to Peiping—then capital of the country. After indefatigable labōrs extending over ten years, a total of 36,000 volumes was collected, dealing with subjects ranging over the whole field of human knowledge. Seven handwritten copies of this stupendous collection were then made by expert calligraphists and for the preservation of these copies, seven library buildings were established in various parts of the country,—two of them being in Peiping, one each in Mukden, Jehol, Yangchow, Chengkiang, and Hangchow. Of these seven sets, four have since been either lost or destroyed as a result of military disturbances. The publication now being undertaken by the Commercial Press is based upon the set which was formerly preserved in the Peiping Palace Museum and has since been removed to Shanghai. It is understood that the first print will consist of nearly 300 different works which are no longer available in other forms, and Chinese paper will be used exclusively for the printing.

Tsing Hua College was founded in 1911 as the result of the action of the United States Government in remitting to China a sum of $10,785,286 U. S. currency of the Boxer Indemnity. It was originally intended to be a preparatory school for training selected students to be sent to America to carry on advanced studies. Since 1925, a new policy of university development has been adopted. The library of the University is just as old as the University, and had not a separate building until 1916 when Chancellor Chow I-chun decided to build a building. It took nearly three years for the whole work to be completed. Owing to the new policy of the University, the library becomes increasingly important. In 1929 under the able administration of Dr. Lo Chia-luen, the original building was too small to be of adequate use. Actual extension work was started in March, 1920, and the formal opening of the whole library took place on April 28, 1933, the 22nd birthday of the University. The rapid growth of college and university libraries points clearly to the fact that the value of the library to the teacher as well as to the student is now widely recognized.

Chinese librarians have organized in various ways for mutual aid, for the discussion of questions bearing on their work, and, incidentally, for social intercourse. The Chinese Library Association was organized in 1925 to bring together those employed or interested in library activities for the consideration of problems common to all. The first conference was held in Nanking from January 29 to February 1, 1929 inclusive. There was no subsequent meeting until last year, when members of the association met from August 28 to 30 inclusive, in the National Tsing Hua University, Peiping. Among the many adopted resolutions, there is one which deals with the library training. It runs, "Resolved that national universities be requested to conduct library courses in 1934." This is emphasized because of the fact that there is no library school in China which has a good record in the past, except the Boone Library School at Wuchang, partially conducted by the China Foundation.

Hitherto very slight attention has been given to the public libraries for the general public, as libraries were regarded solely as tools of the scholar. All this has undergone change. Though the voice of the past is still heard, it is heard less frequently. The best example is the establishment of the Canton Municipal Library. In 1927 when Ling Yun-hai was the mayor of Canton, he realized the need of a public library for the dissemination of Dr. Sun Yat-sen's ideas and ideals. The Canton Municipal Council passed a resolution to the same effect on June 22 of the same year. Subscriptions for this worthy cause were solicited; and the Canton Municipal Government promised to increase the total amount to one million dollars for the building and for the equipment. In the spring of 1920, the cornerstone was laid, and the formal dedication ceremony was held on October 19, 1933. The library occupies a site of 18,200 square feet, with a

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shelving capacity for 18,500 volumes. More than two hundred fifty persons can be accommodated at the same time. According to the modern library idea, this library can be called the first public library in China, supported by the public funds, and is exerting considerable influence.

The modern library movement in China is largely a development of the present century, with a history of less than a generation. It is an evidence as well as an outgrowth of the scientific spirit. Most progressive institutions to-day have libraries of some kind. The growing interest in improved library methods, in the direct assistance which the library offers in developing intelligent output, and in the research, promises for it a still wider extension. In a word, libraries in China have much to accomplish, but there is yet much to be tried and to be proved. The bounds or limitations of the library as a social force are not within any man's ken. The future is filled with promise, and library administration offers a career to all those who would be custodians of books, who are imbued with a spirit of service and sacrifice.

A new page was added to the annals of the Chinese Library Movement, when the City of Greater Shanghai under the efficient administration of Mayor Wu Te-chen, issued a 7 per cent. loan of $3,500,000 Chinese currency last July. The money is to be used for the construction of a public library, a museum, an athletic stadium and other civic improvements; and the loan will be secured upon the revenue of the City government to be derived from the issuance of licenses to the owners of motor-cars, motor-trucks, motor-cycles, and bicycles.

One-half hour after the subscription books were opened on July 17, the entire loan was over-subscribed ten times. Such tremendous over-subscription does not merely indicate the confidence in the government and the Municipality of Greater Shanghai, but also shows the urgent importance of a modern and up-to-date library.

The need for a systematic collection and organization of recorded knowledge from all parts of the world in a community such as Shanghai would appear to require little in the way of justification. According to library statistics, published by the Ministry of Education in 1930, there are 2,935 libraries in China, including newspaper rooms, school libraries, popular libraries, public libraries, college libraries, university libraries, special libraries and other technical libraries. But for the City of Greater Shanghai, there are only ninety three. If the entire Chinese population is figured on the four hundred million basis, there is one library to every 136,000 persons; again, if the population of Shanghai is approximately three million, then there is one library to every 32,000 persons.

Such a picture points out obviously the lack of educational facilities in China as a whole, and in Shanghai in particular. In fact, there is no adequate public library in the modern sense which is established and supported by the municipality. The one which we usually know is the one founded in 1849 by a small group of people in the International Settlement, and then turned over to the Municipal Council of the Settlement in 1912. The collection is generally confined to books published in English, and the services are restricted to a very small area.

In several of the leading nations of the world, the legal provisions whereby municipalities are authorized to establish and maintain public libraries vary from brief statements conferring this authority, without prescribing the method which shall or may be followed, and sometimes without limiting the amount of money which may be spent for the library from public funds, to laws which make very specific provision concerning method of establishment, financial support, and administrative control. For example, in the laws of the various states of the United States of America, there are five different methods of establishment. (1) *Establishing by governing body* :—This method is prescribed by law in some states, such as Texas, Virginia, for all municipalities in which library establishment is authorized, and there is no provision for action by the people. (2) *Establishment made mandatory, if the governing body does not take action on its own initiative.* For instance, the establishment of public libraries in New York is authorized, either by action of the governing body or by majority vote at an election or at a meeting of the electors. The question must be submitted at an election on petition of twenty-five taxpayers. (3) *Establishment on petition.* In the State of Louisiana, the power to establish a library is vested in the governing authority of any political subdivision of the state of not more than 100,000 inhabitants after a petition has been filed by not less than twenty five citizens, provided a written protest is not filed by an equal or a greater number of citizens. (4) *Establishment on petition and election.* In North Carolina, establishment is authorized only on petition of twenty-five per cent. of registered voters and a majority vote in favor. (5) *Establishment only on election.* In the State of Florida, establishment is authorized in any town, if a majority of the registered voters vote in favor.

The step which has just been taken by Mayor Wu is making a great stride in the right direction, and the library which he has in mind will naturally be intended for the whole people of Greater Shanghai. It is believed that the library should find many readers in its community, and that it shall in all cases bring books and readers together. Other facilities, such as the lending of books for home use, free access to shelves, cheerful and homelike library buildings, rooms for children, co-operation with schools, inter-library loans, longer hours of opening, more useful catalogues and lists, the extension of branch-library systems and of traveling and home libraries, co-ordination of work through lectures and exhibits, are the thousand and one activities that distinguish this one from its more passive predecessor. Other phases of the library, including the control and administration of the library, expenditure of its income, selection and acquisition of material, and the appointment of staff, are also going to be evolutionary, if not revolutionary. It is a matter of course that such a conception of a public library would require the hearty support under an enlightened administration, and let history tell us that the City of Greater Shanghai is not only large in population, rich in financial standing, but also unique in its public library,—a library that is a carrier of news and knowledge, a promoter of mutual understanding, and a bond between the Orient and the Occident.

THE GREAT BREATH

Breath of the Breath—the little silver stain
Upon the morning, the frail matted roots
Of frosted silver with their flaming fruits,
The pendant syntheses of sun and rain.
Breath of the Breath the luminous wheeling chain
Of ripened planets and the vast volutes
Of nebulous spirals in their bright pursuits
Across the sporal network of their plane.
Breath of the Breath, feet snared in tangled grasses,
Stumbling a little in the silver dew,
White from the darkness of the earth, and fears
Bred of the darkness where the slow worm passes,
Eyes that the fire of love is breaking through
Heavy in stillness with the fruit of tears.

MARION BROWN SHELTON.

(A LETTER)

Dear Comrade Mrs. Shelton,

The writer is quite aware that she has not greeted your many telephone messages with that gallantry which they deserved. Forgive her! A few short years ago—yet ages in heart—she lost a close, very close friend. It seemed one too many and her unquiet soul has taken little interest in the chance guest who would knock and enter. But now as time nears for your sail to point eastward, she would ask, ere you touch the heroic side of Mother India, to come to the little room where over the warmed tea-cups we together may commune on crative experience in the offing.

Though many have written—some beautifully—of the Taj Mahal, it is not of tombs nor of moonlight, be it ever so entrancing as it colours the mystic East, that she would have you sing. For a day and a month she would inject her soul into thine and have you sing of the sorrow in the bended backs, the groping souls that are the prey of the alien dictator who lashes them that would be free. Would that you sing of those who, potential citizens of the world, are nothing more than driven cattle, so that the grass on Cambridge and Oxford may grow richer and greener with time. Hurled to the parched earth are they and starved and judged as they kneel. A people that once lived peacefully in the green forest homes and sought in nature's rhythmic dance the vision of Him we call by different names. The white man forgets He is All-Pervading and in blind arrogance calls Him his own—only his.

You of "The Pointed Ear" listen deep, my friend! And bring back to the deluded West songs not of marble and stone but of human swaying hearts that beat with pain, hearts that once were spiritual kings. For it was in the great warm Silence they found the secret of Self. So in the sordid exterior, you Singer! seek the hidden beauty that lies underneath flesh and bone. There may be lepers who near you as you pass. There may be cows that graze too close by the door. Some few child-laden wives may look with saddened eyes into yours. Dirt may scatter its dusty message into your nostrils. Ignorance and superstition may stalk alongside those who are caste-proud, and others—holy inspired singers—of man at his loftiest and best. Tragedy for the "pointed ear" to feel-in-hearing and there beside it all the rapturous sunrise of a "Greater India" to be!

Bring this story back to the deluded West and we shall call thee blessed. Understand, my friend! I say not that India is without sin—no more than every Jew is a potential Hosea—but these two peoples have eaten deep of wormwood. It is understanding them, each in their own ways, that makes the Seer-poet the prophet of to-morrow. Maybe, for my sake, thou wilt tarry a moment near "The Wailing Wall" of the country of my people. There shed a tear in my name for Israel that suffers so! Or better still, plant a seed so that it may grow to shelter some who go the Golus Way.

With "the fever of a differing soul" as Matthew Arnold cried, mayst thou be like unto Sir Edwin and sing into being another epic of these differing souls "Con Amore" as Poet Auslander so exquisitely has in *Owls to Athens.* When wilt thou pass this way? Thou mayst carry away a *Golden Book of Tagore* which has filled thy heart with longing ever so long ago. And thou mayst borrow *The Web of Indian Life, Modern Prophets of India,* and if thou hast not read it, *Caste and Outcaste.* Dr. Kalidas Nag shall swing the gates wide as the ship comes to port.

As a muted lover of poetry, I subscribe myself.

Alma L. Lissberger.

WORLD OF BOOKS

JAPANESE JOURNAL OF BOTANY, VOL. II. NOS. 1—2. TOKYO, JUNE, 1934: *Published by the National Research Council of Japan.*

This is one of the First Class Journals of the East and this issue maintains its usual high standard. Of outstanding and topical interest to us, in India, is the paper—"Studies on the haploid plant of Oryza Sativa L." by T. Marinaga and E. Fukushima. This discovery of the phenomenon of haploidy in Rice is also simultaneously reported from India and almost the same observations have been recorded in the paper—"A haploid plant in Rice" by K. Ramiah, N. Parthasarathi and S. Ramanujam (*Indian Journal of Botany,* Vol. XIII. No. 2. 1934). Towards the end 110 abstracts of many valuable papers—all published in various journals of Japan—are collected and given in English and German. This would be of particular value to the scientists of other countries who have no opportunity to have all the various journals at their disposal.

We cannot help noticing the fact that the National Research Council of Japan also publishes the Report of the National Research Council of Japan, Japanese Journal of Astronomy and Geophysics, Japanese Journal of Chemistry, Japanese Journal of Physics, Japanese Journal of Geology and Geography, Japanese Journal of Zoology, Japanese Journal of Medical Science, Japanese Journal of Engineering, Japanese Journal of Mathematics, Records of Oceanographic Works in Japan and Report of Radio Research in Japan. Both the Japanese people and the Japanese Government have taken seriously to the study of Science; and it is no wonder that they are so progressive.

R. M. Datta.

PROCEEDINGS OF THE CROP SCIENCE SOCIETY OF JAPAN, VOL. VI. NOS. 3 AND 4 (NOVEMBER AND DECEMBER), 1934.

The issues under review contain very valuable papers, mostly on Plant Physiology. Papers on the several aspects on the Physiology of Rice are highly interesting. They will be read with great interest in those countries where rice is the staple food. How Japan is nationalistic will be apparent from the fact that all the papers are written in Japanese. If the authors have added English résumés after their papers as have been done by C. Inouye and T. Shibuya (November issue), they would have more value to the foreign readers. We hope our humble suggestion will be incorporated in future.

R. M. Datta.

GHATA KARPARAM (ROZBITY DZBAN): CZECH TRANSLATION OF THE ORIGINAL SANSKRIT BY ARNOST CZECH CZECHENHERZ: *Published by Vldrich Petr, Prague (1935).*

The English, French and German editions and translations of ancient Sanskrit texts are now well known. But we were agreeably surprised a few years ago when the renowned Czech Sanskritist Prof. V. Lesny, told us that both the Buddhistic and Upanishadic thoughts influenced Czech writers like Ottaker Brezina. Now the Czech incarnation of the famous Sanskrit lyrics *Ghata Karparam* by A. C. Czechenherz brings home to us the truth that in the love of literature there is no frontier. The original text migrated to Europe through the learned collaboration of Sir William Jones of Calcutta, Prof. Chezy of Paris and Prof. Dursche of Berlin. And now a modern Czech writer comes forward to offer a charming version of the text to his own people, ever inspired by the lofty thoughts and sturdy idealism as worthy descendants of Huss, Cominsky and Masaryk. The author has spared no pains to make the original Sanskrit live and ring in the soul of his countrymen. The elephant, the chataka, the peacock the Neepa tree, and finally the broken jar, are shown in vigorous wood-cut illustrations enhancing the value and beauty of the little book. The author has dedicated the Czech version to *Mistru Rabindranathu Tagorovi* who has done more than anybody else to rouse the sympathy and enthusiasm of foreigners for India. We offer the author our best thanks and congratulations and hope that India and Czechoslovakia would be drawn closer together through such works of spiritual and intellectual co-operation. Such an erudite and idealistic writer may act as the best propagator of Indian culture in Czechoslovakia.

EXPLORATIONS IN SIND: *By N. G. Majumdar, M.A., Assistant Superintendent, Archæological Survey of India. Pp. 172 with 46 antiquity plates and site sketches. Price Rs. 17-2 or 27s. 6d.*

Since the epoch-making discoveries in 1922 at Mahenjo-Daro by the late R. D. Banerji, the Indus Valley has furnished archæological data of Supreme importance carrying back the history of Indian civilisation, as Mr. Majumdar says, "to at least the fourth millennium B.C., an antiquity that now entitles her for the first time to enter into partnership with Egypt, Persia and Mesopotamia and those centres of early culture that sprung up in Crete and other islands of the Mediterranean." Privileged to participate in the excavations at Mahenjo-Daro since 1925 under Sir John Marshall, Rai Bahadur Daya Ram Sahu and Dr. E. J. H. Mackay, Mr. Majumdar made a thorough inspection of the antiquities and their *emplacement*. In 1927 he was furnished with some funds to excavate the mounds of Jhukar near Larkana and with occasional interruptions continued the work till April 1931. The result of this exploratory survey is offered to the public now through this valuable memoir which is a substantial pendant to the monumental volumes on Indus Valley Civilisation by Sir John Marshall. Sir Aurel Stein was undertaking similar surveys in Southern Beluchistan and the discoveries of Mr. Majumdar came happily to link up the area of Sir Aurel's survey with the zone of the chalcolithic civilisation in Sind. Naturally Sir Aurel Stein was one of the first to congratulate Mr. Majumdar on his signal success in discovering a net-work of pre-historic sites between the Indus and the Khirthar Range. So Mr. Gordon Child, the author of *The Most Ancient East* has hastened to convey his felicitations to Mr. Majumdar and to draw the attention of the public to his momentous discoveries in Sind. Yet the author modestly characterizes his findings and observations as of a "tentative character" because "the half of Sind, the State of Las Bela, and almost the whole of the Punjab and Rajputana still remain unsurveyed and unexplored." We hope that adequate provision would be made soon for a thorough exploration and excavation of this pre-historic zone as a whole and that Mr. Majumdar be encouraged by the Archæological Department to complete his work which we are sure, would draw the attention of the student of pre-historic antiquities from different parts of the world. A special Commission on Pre-historic antiquities should immediately be provided for to save the ceramic records, skeletal remains and other valuable yet fragile documents of the dawn of our history, from the rough and tumble of ordinary archæological exploration. At any rate a responsible officer should be appointed forthwith to keep a close personal supervision over the antiquities of Sind which appears now to be the theatre of the earliest activities of the Indus people and their neighbours. Thanks to the incisive analysis of the pottery remains by Mr. Majumdar, we can distinguish now three distinct strata : the Pre-Indus, the Early Indus and the Late Indus types corresponding to three sequential periods. Harappa and Mohenjo-daro, far from being the earliest as yet discovered ruins seem to belong now to the late Indus period and naturally instructive parallelisms have been drawn with the remains of the Akkadian city of Tell Asmar (2500 B.C.) by Prof. H. Frankfort (Annual Bibliography of Indian Archæology for the year 1932, Leyden 1934).

The pale-coloured geometric pottery of Amri, Chauro and Ghazi Shah of Sind have been connected by Mr. Majumdar with the Kulli and Mohi potteries of Baluchistan and compared with the typology of Sistan and Transcaspia, Al-Ubard and Samarra in Mesopotamia and at Susa I and Tepeh Musyan in Western Persia. Thus the Early Indus remains betray closer relationship with foreign potteries and many intrusive elements have been shown by Mr. Majumdar to be conventionalized later on in the seals and potteries of Nal, Harappa and Mohenjo-daro, the most outstanding case being that of the Ibex figures so common in the potteries of Susa and Musyan but which animal does not belong at all to the Indus plain. The remains of this Early Indus period, by implication, seem to suggest a *Pre-Indus* epoch of evolution wherein the migrations of the various races and of their cults and cultures play the most important rôle. Indian seals have been discovered in Persia and Mesopotamia and a "figure closely resembling the Sumerian Hero-God Eabani" has been traced on some of the seals of Mohenjo-daro. To this most intriguing chapter of our history Mr. Majumdar has made an outstanding contribution through this volume of "Explorations in Sind." The sketch plans, the map marking the pre-historic sites and above all the excellent reproduction of the ceramic and other remains in the plates all painted in India, reflect great credit on the author and his publishers enhancing the value of this superb publication. Mr. Majumdar has already established his reputation as an epigraphist by his publications on the *Kharosthi Inscriptions,* by his *Inscriptions of Bengal* and several such studies of outstanding merit. In the pre-historic field also he has been quietly working for the last ten years. So it is in the fitness of things that Majumdar would have the privilege of lifting the veil over one of the most obscure yet most important chapters of our history. We offer our sincere congratulation on his signal success and hope that his initiative will inspire several Indian scholars to undertake researches in the pre-historic field.

INTERNATIONAL SURVEY OF SOCIAL SERVICE : *Published by the International Labour Office, Geneva (1933); Price 15 s.; $4.*

In April, 1926, the British Ministry of Labour requested the International Labour Office to make an extensive survey into the cost of social services in a number of countries, which would cover the different forms of social insurance and assistance services, excluding war pensions and education. The present Report is the result of the survey of 24 countries out of which only two—Japan and India—happen to belong to the Orient. From the New World only Canada and from Africa the Union of South Africa appear in the survey which is therefore in this first Report chiefly concerned with European conditions. The best monographs submitted are from smaller States like Switzerland and Sweden; while exhaustive studies of conditions in Italy and France, Germany and Great Britain are full of interest to all those who are interested in Social service. The total population of India according to 1931 census is 352,837,778 out of which only 148,813,822 are *occupied*, the rest being treated as unemployed. The social services in India are rather meagerly tabulated under : (*a*) Workmen's compensation; (*b*) Famine Relief; (*c*) Medical Assistance; (*d*) Maternity Assistance; (*e*) Assistance for Blind Children; (*f*) Shipowner's Liability towards sick or injured seamen; and (*g*) Holidays with pay. The figures given refer to British India only and Native States are left out of consideration although they occupy about *one-third* of India as a whole.

Japan shows her total population as 64,447,724 (October, 1930, census) nearly half of which are happily occupied, thanks to the far-sighted administration of the Japanese people. Various public and private institutions are listed as furnishing relief in Maternity homes, Day Nurseries, Orphanages, Charitable and Mental Hospitals, etc., which should be studied in India. It is a pity that most of the oriental countries are left out of this noble survey. But it is a real eye-opener and the Report should be in the library of all Social Service Organizations of the East and the West. We hope that the committee on social charges of the I.L.O. will soon undertake to prepare and publish a special monograph on Social Service conditions in the Orient.

EAST AND WEST : *Open letters from Gilbert Murray and Rabindranath Tagore. Published by the International Institute of Intellectual Co-Operation, Paris (1935); Price 2/6 or $0.75.*

It is most refreshing to read in these days of political gloom and economic depression the inspiring letters of two of the noblest thinkers of the East and the West. Tagore replying to Gilbert Murray paid a glowing tribute to the cause of intellectual co-operation.

"It is apparent that innumerable individuals in every land are rising up vitalized by this faith, men and women who have suffered and sought the meaning of life and who are ready to stake their all for raising new structure of human civilisation on the foundation of international understanding and fellowship."

Prof. Gilbert Murray in his letter made a touching reference to the great woman scientist of Paris, Madame Curie, and expressed his ardent hope for a better future: "The artists and thinkers, the people whose work or whose words move multitudes, ought to know one another, to understand one another, to work together at the formation of some Great League of Mind or Thought independent of miserable frontiers and tariffs and governmental follies."

Alas! the confession of both the seers bring home to us the tragic facts that peoples as *political* and *economic* entities are as yet mainly occupied with division and strife rather than with mutual understanding and sympathy. Centuries of civilisation have not succeeded in stemming the tide of lurking savagery in human nature, manifested in brutal exploitation of man by man, and in *war* negating the very basis of human relations. The reason is not far to seek. Humanity has found it enormously profitable (at least temporarily so!) to invest their national funds in training for exploitation and war. The opposite kind of training for mutual aid and peace has not yet the chance of even a modest experiment, as a cursory glance at our national budgets will show. Prof. Murray appealed in vain for a meagre grant from the British treasury of £3,000 a year for Intellectual co-operation, while millions of pounds were readily granted for battleships and destroyers! Architects of New Civilisation must start as architects of the New soul. The disease has permeated the very sources of human life and the first charge on our resources, material and cultural, must be for a new *education* of the spirit without which all programmes of internationalism will remain but idle projects. Let us hope that under the happy auspices of the Institute of Intellectual Co-operation the East and the West be drawn closer, from day to day, through a systematic and workable programme of cultural co-operation. Our knowledge of one another is as yet so defective that we cannot wonder if there is so much of suspicion and hatred in our hearts. Every School, College and University worth the name should be roused to participate in this grand scheme of International Education without which all talks of Peace and Internationalism would remain void of essential meaning and practical application. We know that the official mind will not move in a day; but the non-official majority, granted adequate publicity, may be roused to organize into the formation of a real and enduring League of Minds and Cultures vindicating the cause of Peace and Humanity.

THE NEW REVIEW: *Edited by M. Ledrus, S.J., and Published by Macmillan & Co., Calcutta. Annual Subscription Rs. 12 (inland) and £1 (abroad).*

Serious journalism is fast becoming out of fashion and it is a welcome surprise to greet the *New Review* recently started by the Society of Jesus, from Calcutta. Philosophy and History, Religion and Art have been assigned their legitimate places of honour and important books on diverse subjects have been adequately noticed. Notes on topical themes like the Indian Science Congress and Indian Economic Conference, etc., have been inserted and the leading articles are highly readable and edifying. We wish the *New Review* all success!

THE CALCUTTA ORIENTAL JOURNAL AND MANJUSHA: *Edited by Prof. Kshitis Chandra Chatterjee, M.A., of the Calcutta University.*

The two monthly journals reflect great credit on the industry and scholarship of the versatile Editor. His contributions to Sanskrit philology and Vedic studies are well known and we congratulate him on his noble venture to propagate Hindu culture through English and Sanskrit simultaneously. Eminent scholars from the North and South of India have contributed to the Journals which should be widely circulated. The *Oriental Journal* is priced at Rs. 6 and the Sanskrit *Manjushâ* at Rs. 1 only per annum. We hope most of our *Sahitya Parishats* and College Libraries would subscribe to these excellent journals published by the learned Editor from 61A, Ramkanta Bose Street, Calcutta.

LA SCIENCE FRANCAISE: *In 2 vols., published by Librairie Larousse, 13-21 rue Montparnasse, Paris.*

If anyone wishes to get a general yet comprehensive idea of what France has done for Science and Arts, one should simply go through the various chapters of this brilliant compilation. It started as early as 1915 under the able direction of the eminent French scientist Lucien Poincaré and now 18 years after the book is entirely rewritten and recast so as to make an ideal handbook of French contribution to the various branches of learnnig: On Philosophy writes Bergson and Leroy; on Sociology writes Durkheim and Mauss; on Physics Mon. Fabry; on Religions Mon. Guignebert; on Education Mon. Auriac; on Mathematics MM. Appell and Montel; on Astronomy Mon. Baillaud; on Mineralogy Mon. Lacroix; on Geology Emm. de Margerie; on Biology Mon. Caullery; on Medicine Mon. Roger; and others.

The Second volume is equally interesting and among the brilliant group of writers we come across the names of *savants* whose researches have made the name of France respected all over the world.

In the domain of Pre-historic studies we get brilliant monographs on Ethnology by Rivet, on Anthropology by Lester, on Pre-history by Breuil. The section in Oriental Studies is specially enriched by the contributions of eminent Orientalists like MM. Sylvain Levi (Indology), Moret (Egyptology) Contenau (Assyriology), Demiéville (Sinology), Finot (Indo-Chinese studies), Cohen (African studies). French contribution to the study of the different Languages and Literatures to History, Archæology and Art, to Political and Economic sciences have found master hands to complete this grand survey of French Humanism. We recommend the volumes to all the important Libraries and Universities of the Orient.

RAGAS AND RAGINIS: A PICTORIAL AND ICONOGRAPHIC STUDY OF INDIAN MUSICAL MODES BASED ON ORIGINAL SOURCES. *By O. C. Gangoly, Fellow of the Asiatic Society of Bengal; Hon. Correspondent, Archæological Survey of India; Author of Masterpieces of "Rajput Painting," etc. Vol. I: Text; History of Ragas, Dissertation and Criticism Vol. II: Plates, 330 Photographs and 6 Colour Plates: Representing Typical Examples derived from Private and Public Collections in India, Europe and America. Calcutta: Clive Press, 14 Old Court House Lane, 1934. Issued in a Limited Edition of thirty-six copies only.*

Mr. O. C. Gangoly, editor of the Rupam (the discontinuance of which is regretted by all lovers of art and particularly of Indian and Asiatic art) and author of a number of standard works on different aspects of Indian art, has brought out a few weeks ago his long-promised *Ragas and Raginis*, one of the most sumptuous works of its kind produced in India. This great work which will for a long time remain *the* authority on one aspect of Indian painting (as a commentary to one of the most characteristic things in the music and musical theory of India, *viz.*, the visualisation or iconisation of musical modes and sentiments with reference to season, time and subjective feeling). The theory of *Ragas and Raginis* has been dealt with by all writers of Indian music and its illustration in Indian art has been also noted by authorities on both Indian music and Indian painting. In this matter the aesthetics of Northern India, particularly of "Rajput" or late medieval Hindu India of the North, achieved a notable result by developing from the 16th century onwards a whole series of Raga and Ragini pictures in which there was a welding together of religious fervour and mysticism, romance and love, and feeling for nature, and the sense of yearning and of deep feeling evoked by music. Mr. Gangoly's avowed intention is to serve the History of Art in India by bringing together in a comprehensive *corpus* all the masterpieces in the line of Raga and Ragini pictures, which are now scattered in collections public and private in three continents. As a result, we have in his book 330 pictures distributed over 115 plates, all original photographs in carefully executed matt bromide, which presents a wealth of illustration as varied and as important as in any other geat monograph on art. But Mr. Gangoly is not content to bring before the public the pictures alone. In his *Text* Volume he has given the most detailed study, particularly from point of view of historical development, of the theory of Ragas and Raginis in Indian music. This embodies scholarly and patient research extending over a large number of years, and we have here an exceedingly valuable, well-documented book on the history and development of the Ragas and Raginis in Indian music, forming a fitting pendant or explanation of the pictures. He had in this connexion to wade through a mass of MSS. and original works in Sanskrit, Hindi, Persian and other languages, and it seems in his survey he has not allowed anything to escape him. The Hindi, Sanskrit, Persian and other verses which often accompany the Raga pictures are transliterated, translated and commented upon while the plates are described, and these form a rich anthology of Hindi and Sanskrit verses on Ragas and Raginis. As a student of language, I shall make one complaint: Mr. Gangoly ought to have been more careful in his transliterations (in Hindi and Persian particularly), and the proofs of these ought to have been seen with a little more attention, as mistakes are frequent and jarring, detracting considerably from the otherwise scientific value of his monograph. But nevertheless, I have great praise for Mr. Gangoly's erudition—for his historical acumen, and his artistic sensibility, and last but not the least for his enterprise, in giving to the world his homage to the art of his motherland in such a gorgeous fashion. A work like this should have been published under the auspices of some Indian University, or some learned society, to which it would have done great honour; and in a free country the author would have received high recognition from the Government for work of this kind as it furthers considerably our knowledge and appreciation of the national heritage. The cost of production (these original photographs, the costly letter-press, and the two volumes of text and plates bound in specially designed Benares brocade) has made the book a rarity, even from its publication, which will be outside the financial competence of the average individual. The price of the work is not a popular one, but a few copies of a work like this should be in some at least of the public libraries of India, if only to give Indian researchers and Indian art-lovers a chance of turning over its pages.

SUNITI KUMAR CHATTERJI.

WESTERN PEACE AND WORLD PEACE

BY KALIDAS NAG

Peace seems now to be on the lips of everybody because War or at least the fear of War, is agitating the heart of mankind. "It may seem a humiliating confession to make"—says General Smuts in his recent address before the Royal Institute of International Affairs,—"but it appears to be a fact that fear is to-day the real driving force in our European relations, fear the meanest of human motives is to-day the master of us all." Herr Hitler proclaimed a short while ago: "Territories that have been severed from us cannot be regained by flaming protests but by the cogent sword."

Thus the dire symbol of destruction, the *sword* is in the soul of Europe while her politicians are lisping the platitudes of Peace propaganda. It cannot be gainsaid that the peace records of the Occident is lamentably poor as against her war records both inside and outside the jurisdiction of Western civilisation. The European relations with regard to the poor backward and exploited nations of Asia and Africa are so subversive of the idea of permanent peace that General Smuts with his refreshing candour warned: "The past record of the West in the East is not one to be proud of or to be further copied . . . . It may well be that the Western civilisation will stand or fall in this matter of its contacts with the immense human masses of the East. Here let it put its best foot forward and show that it is a *universal system*, based on the broadest and highest human principles, and not merely a local system for the European peninsula" (Vide *International Affairs*: January, 1935).

Even now that the General Disarmament Conference has failed and that the London and Washington treaties* have been rejected by Japan, General Smuts advised: "Do not let us depart from an attitude of friendliness and large human good-will towards Japan. Goodwill, good temper, friendship will solve the hardest problems of statesmanship yet."

Should we preach and practise goodwill and peace because they are just convenient and politic for the time being or because they are, as ever, of fundamental importance? This question must be solved by the West at the very outset otherwise no good, no abiding result could be hoped for. Let us be sincere as to whether we want a mere "collective security" or in other words, a mere temporary respite from war or a permanent peace based on justice. The keynote was sounded through the short yet telling *Precepts* given to the soldiers and sailors of Japan by the Emperor on the Seventy-fifth Anniversary of Modern Japan (*Japan Times and Mail*, Dec., 1934):—

"If the heart be not sincere, words and deeds, however good, are all mere outward show and can avail nothing. If only the heart be sincere, anything can be accomplished."

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* Vide Lord Lothian: The Crisis in the Pacific (*International Affairs*: March-April, 1935); also Prof James T. Shotwell: Sea Power and the Far East (*Current History*, March 1935.)

With the correct intuition of an Oriental, the Emperor of Japan very wisely localized the disease of modern humanity right at the heart, raising thereby the primal question of sincerity, so remote alas from modern politics! If we try to hoodwink History by setting up one standard of conduct for the West and another for the East, we must be ready to pay dire penalties. The career of Buddhism in the Far East extending over two thousand years has left for us an invaluable legacy of traditions and precedents of Good-will and Peace which the benighted humanity of our days, may utilize. In the 6th Century B.C. Lord Buddha, acting as a Peace-maker between two contending monarchs, asked the significant question: "The blood of men however, has it less intrinsic value than a mound of earth?" He posed thereby the fundamental problem of man in selecting the intrinsic and the eternal as against the unessential and the temporary. India and the Orient have substantially stuck to those truths, preaching and practising the principle of "Live and let live!" The Western politics at least, if not Western Ethics, has, on the contrary, emphasised the cults of military efficiency and economic exploitation as against the less warlike and less organized peoples of the earth, whose lands have been misappropriated and whose lives have been placed at the mercy of machine guns and other tools of destruction that the West has specialized in. This primordial iniquity, this degradation of Justice and morality has led to the present catastrophic *dénouement* in our political and economic life. We are talking glibly of the crisis in the Pacific or of the crisis in the Atlantic bluffing our inner being which knows that the real crisis is in our heart and in our moral nature. If we fail to rectify our conduct and "change our heart" as Mahatma Gandhi often says, there will be another war soon and this much-vaunted civilisation (?) will be wiped out of this earth. We can only hope and pray that the instinctive sanity of mankind when facing death will yet restore courage in us to preach sincerely and practice wholeheartedly the truth of Human Fellowship (*Maitri*), building permanent Peace on earth.

INTERNATIONAL FORUM

AN ASIATIC LEAGUE OF NATIONS.

The League of Nations is an idea which is sufficiently old so far as the history of Europe is concerned, but it was the last World War which really helped to institutionalise the idea. The belligerent nations were at the very limit of their patience and resources. The losses in manhood and in materials were appalling, as revealed by the experts of the Carnegie Endowment for international Peace (vide "India and the World," June 1932). Therefore some kind of peace machinery had to be improvised ensuring at least temporary repose and opportunities for national reconstruction. The Treaty of Versailles followed the traditional lines in adjusting the claims between the victor and the vanquished nations, that led to the solution of some problems no doubt but created other problems which came to be manifest years after. The League Covenant however carefully drafted it might be betrays its unnatural context of a War and a War Treaty. Peace was not the only motive behind the Covenant of the League while war implications and War mentality could be detected in several of its sections. That is why the Disarmament Conference met its inglorious end, why Germany dropped all connections with the League and why Japan also could defy the League in solving Manchurian problems. We realise for the first time the serious weakness in the peace structures of the League edifice. It became quite clear that in one of the major European problems, the League could not ensure equality of treatment between the victor and the vanquished nations so far as the case of Disarmament is concerned. In the Sino-Japanese tangle the League further betrayed her incapacity to follow up her resolutions by adequate sanctions.

The exaggerated European emphasis in the League activities had already antagonised the majority in the United States of America which under President Wilson was one of the sponsors of the League "Idea" and yet which remains to this day outside the League as an "institution." Consequently we are witnessing the development of a new political economic order in the New World in the form of the Pan-American Union, corresponding to something like the League of Nations of the Americas. Many of the Latin American Republics no doubt are members of the League (Brazil, the biggest however, is outside). But it is perfectly certain that in the final settlement of differences between the North and South America it is not the voice of the League only but the direction of the Pan-American Union that would ultimately decide.

Naturally the question suggests to the mind of students of international history—"What would be the final and permanent reaction of Asiatic Nations towards the League of Nations' idea? As a matter of fact the League has paid up to now very perfunctory attention to the Continents of Africa and Asia which are summarily disposed of as Oriental Zones.

Abyssinia is the only indigenous African State which is a member of the League; and recently the investigations into the prevalence or otherwise of slave trade in some parts of Africa focussed some public attention on Liberia which appealed for some financial assistance to the League which however it could not support. Of the other indigenous states, Egypt is still on the pending list because it cannot be a full-fledged member till its period of tutelage is terminated by Great Britain. The vast stretches of the Dark Continent, legitimately belonging to the African natives, but which have been occupied forcibly by several European Powers, have been tacitly accepted by the League as European Dominions or Protectorates! Various scandals of greater or less intensity have leaked out showing how the natives in their own land are mercilessly exploited and still no searching enquiries into the conditions of exploitation of Africa by European Powers have ever been instituted by any Committee or Commission of the League of Nations. It published no doubt a big report on the "Treatment of Foreigners" in different countries of the Orient and Occident and although saveral oriental countries like Turkey, Egypt, China etc. protested against the overbearing and iniquitous treatment accorded to Oriental Nations by Western intruders or settlers the League has not shown much courage in recommending prompt abolition of political and judicial anomalies like "Concessions" and "Extra territorialities."

The entire Continents of Asia is represented in the League by three Powers from the Near East:—(1) Turkey, Iraq and Persia, three Powers from the Far East:—(2) Japan, China and Siam and (3) recently Afghanistan and one problematic power (?) in the Middle East, namely, British India which is no doubt an original signatory to the Covenant of the League of Nations and which is represented every year by officially nominated representatives excepting a few delegates from the Employees' Group to the International Labour Organisations. India has a legitimate grievance in so far as her real status in the League has neither been clearly defined nor that her enormous importance as the homeland of the one-fifth of the entire humanity has been sufficiently appreciated. The price of her representations consists in this that she pays huge annual subsidies to support the League budget—her contributions almost equal those of Italy and Japan,—and yet how paltry and insignificant are her influence in the League! However, even the nominated representatives of India have started protesting against the heavy charges upon Indian revenue in the form of League subsidies against which the League had very little to show after fifteen years. Persia, however, was somewhat lucky in so far as she succeeded in vindicating her claims against the British Anglo-Persian Oil Company by submitting her case before the League which wisely advised a settlement with the Persian Government to avoid a veritable scandal.

It was well-known that while the Anglo-Persian Oil Company were paying enormous dividends to their shareholders, they were refusing to pay legitimate royalties and other dues to the very country to which they owed their entire source of income. Here H. M. Reza Shah Pahlvi has not only asserted successfully the claims of Persia but vindicated the honour of the entire Asiatic Nations. He has shown further a capacity of lofty statesmanship when he advised his representative in Geneva to waive the claims of Persia in order to support the entry of her sister nation Turkey to the Council of the League of Nations. This genuine cordiality between New Persia under Reza Shah and New Turkey under

Kemal Pasha has proved too intriguing for European journalists not to indulge in some speculation about the possibility of a Federation of the Near Eastern Powers embracing Persia, Turkey, Iraq, Syria, etc. into a League of Nations of the Near East. British mandates in Palestine no less complicated than the French mandate in Syria and Lebanon have led to an aggravation of political and racial discontent and we are afraid that the management of the Mandatory Commission would not finally redound to the credit of the League of Nations, and the mandated States would sooner or later find it to their advantage to enter into an alliance with their natural allies and neighbours like Persia and Turkey.

Turning to the Far-East we find that ever since the resignation of Japan from the Membership of the League, the Land of the Rising Sun is pointing definitely to a new horizon of Asiatic politics where non-Asiatic Powers would no doubt get their legitimate position and status but that they would on no account be permitted to disturb the processes of indigenous cultural evolution and National Self-determination. This has been characterised or caricatured in Occidental Press as Japanese "Monroe-Doctrine" insinuating thereby that Japan is trying to make cat's paw of the other Asiatic Nations to build up really a colossal structures of Japanese Imperialism. But the Occidental critics of Japan conveniently forget that Japan in several other spheres was but a modest disciple of the aggressive Western Powers who tried systematically to perpetuate most humiliating constitutional anomalies like "Concessions" and "Extra-territorialities." Without the least intention of justifying or camouflaging the aggression of Japan in China, one may yet say that the perpetual interference of the Western Powers in the domestic economy of the Eastern Nations must inevitably provoke the latter, sooner or later, to an affirmation of their birth-rights and the formulation of a new policy of co-operation between the aggrieved nations of the East against the aggressions of the West. Pan-Asiatic slogans are as much symptoms as symbols of the latest developments in Oriental psychology and unless the West lerns to take timely warning from these explosions of feelings Internationalists and Pacifists all over the world would have plenty of reasons to be sorry for, in the near future. The storm-clouds that are ominously brewing on the horizon of the Pacific have already made serious students of International Politics like Prof. Toynbee of the University of London and Prof. Shotwell of the Columbia University to plead a prompt and adequate understanding between the East and the West, and the somewhat indecent haste in pressing the U. S. S. R. into the membership of the League even under strong protests from Ireland and Switzerland was but a backwash of Far Eastern diplomacy. We Indians however sincerely believe that with our ancestral philosophy of Peace and principle of Non-Violence India would contribute substantially to the cause of International. Understanding which we hope would be supported by the innate sense of fairplay in our friends of the United States of America, which has made the most substantial contribution to the well-being of humanity through her Carnegie Endowment for International Peace, her Rockefeller Foundation and many other such humanitarian organisations. Thus U. S. A. which is politically outside the League of Nations and non-official India, with her teeming millions of non-violent population which is also virtually outside the League of Nations, may contribute to a complete renovation of the League of Nations' idea, divesting itself of its unholy context of War guilts and War claims. For beyond the exigencies of current politics there lies region of pure humanitarianism which is neither partial to the West nor to the East but which ever shines as the beacon light of World's progress through peace and amity.

RURAL MOVEMENT IN CHINA.

Mahadev Desai, the Secretary of Mahatma Gandhi recently gave a very useful resumé (which we quote below from *Harijan*, Feb. 8, 1935) of the important conferences between Gandhiji and Mr. Edward Carter, Secretary-General of the Institute of Pacific Relations, Honolulu:—

Mr. Edward Carter, the Secretary-General of the Institute of Pacific Relations, who visited Gandhiji, came really to compare notes with Gandhiji about the possibilities of making China benefit by India and *vice versa*. For, both countries are similar in two very important respects. The percentage of rural population to the total population in India is 89, and of agrarian population to the total population 72; and the only country that can come very near it is China, with 63 and 53 per cent., respectively.

In China, as here, there is an intensive movement for rural re-construction, a study of which, Mr. Carter said, was bound to benefit India, which is faced with the same problem. 'They are now trying to protect themselves against the onrush of the cheap and flimsy products from Japan, against Canadian and Australian wheat, and

Wardha cotton, if you please, and it is a very great study how China is trying this experiment of recovery and revival,' said Mr. Carter, and gave Gandhiji a booklet, describing a re-construction experiment in a district with a population of 3,97,000. This is an effort at creating a new mentality in the people and helping them to acquire new habits and new skills "through the infusion of the Four-fold Program into their lives," the four-fold programme being a horizontal attack on ignorance, poverty, disease, civic integration, by cultural, economic, health and political re-construction. The last is possible in China, for, the Chinese farmer is "a free being," for, "the lack of a strong central government has fostered his self-reliance and independence. But the first three items of the programme may well be followed here. The most interesting part of the educational and the health re-construction programme is the education of children of the ages of 10 to 12 for the purpose of re-educating their parents, their uncles and their grand-parents.

The other means is the introduction of simple "people's literature" and "people's drama," in which farmers are encouraged to take active part and, through self-education, retain what is best in the soul of China and rid themselves of superstitious excrescences and develop a scientific attitude of mind. An education in agronomy and animal husbandry is next given, and there is an attempt at placing the home industries on a stable footing by introducing better methods of purchasing and marketing.

Apprentices (selected from the village Alumni Associations) are trained in the Workshop, and return to their respective villages to establish workshops in connection with their local co-operative societies. There are what are called "integrated" co-operative societies for co-operative purchase, production and marketing, and their membership is strictly limited to active producers, "real dirt farmers," and to literate people, *i.e.*, people who have qualified under the four-month literary test, and to those who have received a training in the meaning and principles of co-operation. The health division is run through a network of health centres conducted primarily by village health workers, who must record births and deaths, who must vaccinate children, who must reconstruct the village well, give simple treatment according to the facilities of his "First Aid Box" and serve as "health extension agents." Steps are taken that the entire health system, with its hospitals and its doctors, its midwives and simple medicines, "is well within the economic reach of the people."

Mr. Carter has promised to keep himself in constant touch with our activities, and Sjt. Kumarappa will also keep him acquainted with the progress of the movement here. This contact might well develop, as Mr. Carter hoped, "into a combined effort on the part of China and India at a successful national and rural recovery."

THE PARIS FAIR 1935

We are now informed that the next Paris Fair will be held from the 18th May to the 3rd June next and people from all parts of the world will meet again in this International event of exceptional importance.

During these days when we are trying hard to emerge from the depression the Fair is of special interest to importers and exporters. It will afford them a good opportunity to establish commercial relations with foreign merchants, secure the best agencies or purchase the latest and most effective productions in all branches of industry. Indian businessmen will not miss this opportunity of visiting France which is one of their important customers. A personal contact will promote a better understanding and profitable business also.

The Fair was originally started in 1904 and in the course of thirty years has grown from a small show of little more than local interest with 497 exhibitors to one of the largest and most important annual trade gatherings in the world. In 1934 having a total exhibiting area of 4,000,000 square feet, it attracted nearly 2½ million visitors from every country.

Visitors will find language and similar difficulties easily overcome by the assistance of interpreters who will be found in different parts of the Fair and help of any kind will be given to them to render their stay useful and interesting. It is perhaps necessary to remark that the cost of living is not expensive now in Paris. The prices in hotels and restaurants have come down quite a lot lately and businessmen or tourists may be sure of spending a few weeks in Paris at relatively moderate expense.

All particulars regarding the Paris Fair may be obtained from The French Trade Commissioner in India, Burma and Ceylon, 2, Hare Street, Post Box No. 323, Calcutta.

CIVIC JOURNALISM

Between November, 1934, and March, 1935, two special numbers of the *Calcutta Municipal Gazette* were published reflecting great credit on the Editor and his associates. "Aspect of Hindu Civic life" by Prof. H. C. Roy-Chowdhury, "Scope for Municipal Socialism in India" by Prof. K. T. Shah, "Watering Places of Czechoslovakia" by Subhas Chandra

Bose, "Cities and Sights in the Far East" by Dr. D. N. Maitra are some of the interesting articles in the Tenth Anniversary number which has very worthily elecited the best praise and appreciation from leaders of All-India renown.

The seventh Health number is a noble pendant to the above and justifies the expectation of the most exacting critic. The Editor's prose-poem on the "Glory of Motherhood" struck the keynote very deftly and a host of specialists and vetern workers in the field of our Social Service came forward to illuminate the public with their valuable contributions: "Man's Evolution and his Health" by Lt.-Col. A. D. Stewart, "Where Leopards come from" by Dr. E. Muir and Dr. K. R. Chatterjee, "Post-natal Care" by Dr. Miss Maitreyee Bose, "The Nutritional Problem in India" by Dr. B. C. Guha are some of the articles of abiding interest. The printing and illustration of the Special numbers reflect great credit on the *Municipal Gazette* office. We offer our sincere and hearty felicitations on their signal success and congratulate the Editor Mr. Amal Home whose publications are high watermarks in civic journalism.

ACADEMIC INDIA AND THE UNIVERSITY OF CALCUTTA

Prof. J. F. Bruce of Lahore in his recently published "History of the University of the Punjab" rightly observes: "The history of an Indian University affords little that is interesting in the popular sense for none of them as yet had time or acquired the intellectual authority to become interwoven in the cultural development of the country." There is little doubt that the first three Indian Universities of Calcutta, Madras and Bombay were "artificial creations of Government intended primarily to standardize and test by examination" the artificial education imposed on the people. Still there are exceptions here and there which may cheer occasionally the prospect of a synthetic observer. The grand march of the Bombay Presidency along the path of social reform and general progress under the leadership of a Ranade and Bhandarkar, a Gokhale and a Gandhi, was the indirect outcome of the Bombay University activities. Similarly the literary and artistic renaissance of modern Bengal no less than her scientific and educational achievements are directly and indirectly due to the initiative of our national leaders like Bankim Chandra Chatterjee, Rabindranath Tagore, Sir Asutosh Mookerjee, Dr. Mohendralal Sircar, Sir J. C. Bose and Sir P. C. Roy—most of them connected in some way or other with the University of Calcutta.

Very appropriately, therefore, Mr. Syamaprasad Mookerjee, our new Vice-Chancellor, paid a glowing tribute to our *Alma Mater* in his short yet telling address on the Foundation Day Celebrations:—"This University has stood for the spread of education, has thrown open its gates to one and all irrespective of caste, creed and community. It has brought the East and the West together, opened new visions and awakened in us new ambitions. It has roused the political consciousness of the people and has contributed to the growth of national solidarity." Inspired by this fervent faith the Vice-Chancellor proudly recalled the "Pioneer" services in the domain of science rendered by the City of Caluctta while he welcomed the delegates of the 22nd Session of the Indian Science Congress. So recently, in his first Convocation Address, he struck the note of refreshing optimism keenly appreciated by the public.

"We do not share the views of those who maintain that further expansion of education is undesirable. We, on the other hand, strongly feel that the door of the University should be thrown open wider still, so that it might elevate the nation and rouse the self-respect of the people of this land . . . . If we are to live and grow as a University, one of whose paramount tasks is to produce not only leaders of thought and action but also workers dedicated to the service of the nation, we cannot sit idle with philosophic unconcern and let things drift as they may . . . . It is for us to concentrate on constructive plans of reform and expansion in different fields of activity for the promotion of national prosperity."

The entire rising generation of New India was with Mr. Mookerjee when he pronounced these words of faith and hope through his remarkable Convocation address.

INTERNATIONAL RELATIONS CLUB, CALCUTTA UNIVERSITY

Founded in April, 1934, the Club grew steadily in popularity among the students who are meeting regularly once a week in the Post-graduate class rooms. The valuable books presented by the Carnegie Endowment for International Peace, New York, are properly catalogued by the Student-librarian who issues the books to the members of the Club. Each student, after finishing a book, prepares a short paper to be communicated and debated upon by the Student Forum. Under the direction of Dr. Kalidas Nag, the Faculty-adviser, the students are trying to develop a modest *Study-circle* on International affairs, in the University of Calcutta, the first in India to be honoured with a Club recognised by the

Carnegie Endowment. Miss Amy H. Jones in charge of the Club Division and her assistant Miss Mary L. Winn are taking keen interest in the Calcutta University Club which recently received the second batch of books and conveyed their thanks and greetings to the Headquarters of the Endowment in New York.

With 1935 the Club opened a new chapter in its activities. It invited eminent scholars to give to the University Students their recent experiences in World-contact and scientific exploration. Mr. R. N. Dikshit, Deputy Director of the Archæological Survey of India, very kindly delivered two brilliant lectures on his "Tour through Iraq, Syria, Egypt, Crete, Greece, Italy, France Germany and England," dwelling specially on the archæological researches and Museum activites in those countries. So Prof. K. Hujer of the Charles University of Prague delivered lectures on the "Message of Modern Astronomy" and on "The Cultural Activities of of Czechoslovakia."

The members of the Club under the direction of Dr. Nag met frequently in Study Circles discussing current problems like "Latin America and U.S.A.," "The Pacific in World Politics" which were helpful in enlarging the historical vision and cultural outlook of our students.

BIRTH CENTENARY OF ANDREW CARNEGIE.

Andrew Carnegie, one of the greatest benefactors of mankind, was born on the 25th of November 1835 and we beg to invite all promotors of international understanding and world Peace to which he devoted his life and fortune, to co-operate with us in organizing a fitting Birth Centenary in India this year. Prof. John C. Van Dyke, the editor of the remarkable volume, *The Autobiography of Andrew Carnegie*, very aptly observed: "Nothing stranger ever came out of the Arabian Nights than the story of this poor Scotch boy who came to America and step by step, through many trials and triumphs, became the great Steel Master, built up a colossal industry, amassed an enormous fortune, and then deliberately and systematically gave away the whole of it for the enlightenment and betterment of mankind." The Carnegie Benefactions, all told, amount to something over $350,000,000 million dollars, almost an incredible sum to have been earned and then distributed by one man. Half a century ago he was interested in the Peace Society of Great Britain and he presented the Arbitration Committee to President Cleveland at Washington in 1887. He hailed the Hague Peace Conference with intense joy and was elected President of the Peace Society of New York in 1907. In December 1910, Mr. Carnegie gave to a Board of Trustees, with the Hon'ble Elihu Root as President, the sum of $10,000,000 the revenue of which was to be administered for the "abolition of international war, the foulest blot upon our civilisation." This bequest is known as the Carnegie Endowment for International Peace, with President Nicholas Murray Butler as the Director. To promote the advancement and diffusion of knowledge and understanding among nations Mr. Carnegie made over in 1911 $125,000,000 to the Carnegie Corporation of New York also his residuary legatee, with Mr. Frederick P. Keppel as President. Over and above these princely donations Mr. Carnegie gave to various towns and cities over 2,800 Library buildings at a cost of over $60,000,000. The noble Palace of Peace in the Hague (Holland) was built with Mr. Carnegie's munificence and in February, 1914, only a few months before the awful world war (whose tragic revelations sapped his vitality and practically ended his life), Carnegie bequeathed $2,000,000 to the Church Peace Union which has on its Board, representatives of Catholic, Protestant and Jewish fathers and has established helpful forms of co-operation in working for world Peace.

The most touching characterisation of this modern Pioneer of Peace and Goodwill was that of Lousie Whitfield Carnegie, the surviving widow who wrote in her Preface to her husband's Autobiography: "Always patient, considerate, cheerful, grateful for any little pleasure or service, never thinking of himself, but always of the dawning of the better day, his spirit ever shone brighter and brighter until he was not, for God took him."

On behalf of the Calcutta University International Relations Club, the first of its kind in India recognized by the Carnegie Endowment, we beg to invite the public to co-operate with us in paying homage to Andrew Carnegie on his first centenary.

Our project has been warmly supported by the various organizations of Europe and America created by the Carnegie Trust and we beg to thank them for their offer of co-operation. The Carnegie Corporation of New York, The Carnegie Hero Fund, and The Carnegie Institute of Pittsburg, The Carnegie Foundation for the Advancement of Teaching, New York, The Carnegie Institution of Washington, The Church Peace Union, The Carnegie Trust for the Universities of Scotland, and the Carnegie United Kingdom Trust have very kindly sent us their Reports, Year Books, etc., which we hope to exhibit in the Centenary Meeting.

OUR BOOK SHELF

India Bureau acknowledges with thanks the receipt of the following Books and Journals.

Studies on Industrial Relations ...	*International Labour Office.*
Hours of Work in Postal Services ...	*Do.*
Public Works Policy	*Do.*
Social and Economic Reconstruction in the United States	*Do.*
The Educational Role of the Press ...	*Institute of Intellectual Co-operation.*
A League of Minds	*Do.*
L'Institut de France	*Librairie Renouard, Paris.*
Bibliography of Research Studies in Education, 1932-1933	*Department of the Interior, U.S.A.*
Annuaire de la Confederation Internationale des Etudiants ...	*Secretariat General de la C.I.E.*
Bulletin de l'Ecole Francaise d'Extreme Orient	*Hanoi.*
Year Book, 1934	*Carnegie Endowment for International Peace, New York.*
Report: 1934	*Carnegie Corporation, New York.*
The Life of Andrew Carnegie ...	*Do.*
Bulletin, 1934-35	*Yale University.*
La Femme Americaine dans le Mariage Moderne	*Sonya Ruth Das.*
Orient and Occident	*Hans Kohn.*
Italia Bella	*Carlo Culcasi.*
Les Ages de L'Intelligence ...	*Leon Brunschvigg.*
Les Chefs-D'Oeuvre de la Langue Francaise	*Henri Borneeque.*
Cambridge History of American Literature	*Alma L. Lissberger.*
Living Pictures	*Mirza Ahmad Sohrab.*
Indian Influences on the Literature of Java and Bali	*Himansu B. Sarkar.*
Manu: A Study in Hindu Social Theory	*Kewal Motwani.*
China Weekly Review	*Shanghai.*
Modern Review	*Calcutta.*
Calcutta Review	*Calcutta.*
Prabuddha Bharata	*Calcutta.*
Calcutta Municipal Gazette ...	*Calcutta.*
Aryan Path	*Bombay.*
Indian Review	*Madras.*
Educational Review	*Madras.*
The Scholar	*Palghat.*
Young Ceylon	*Colombo.*
Servant of India	*Poona.*
Mysore Economic Journal ...	*Bangalore.*
Harijan	*Madras.*
Pacific Affairs	*Honolulu.*

INDIA AND THE WORLD

AN ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

VOLUME IV JULY, 1935 NUMBER 2

A MESSAGE

The University of Paris congratulates itself to find one of its old students engaged in propagating in his native country the spirit of large humanity inspiring all education and teaching in France. It is this inspiration of expanding humanism which reigned, in particular, over the vigorous development of Oriental researches in France. The names of Anquitil du Perron, of Champollion, of Eugène Burnouf summarize, as it were, in an expressive symbol the researches accomplished for rendering to humanity a clearer understanding of its past destinies which contain in germ the secret of its future. I have no doubt that the study of the Orient, rich in the tradition of millenniums and in the inexhaustible spirituality, will be called to play a brilliant rôle in the great future which is unfolding itself from day to day.

The initiatives of persons like you merit the warmest encouragements because they tend to group into a fruitful collaboration the scattered good-wills groping in the vast expanse of this world.

SEBASTIAN CHARLETY,
Membre de l'Institut,
Rector of the University of Paris.

JEAN JACQUES ROUSSEAU AND HIS CONTRIBUTION TO MODERN EDUCATION

BY DR. DEBENDRA CHANDRA DAS-GUPTA, M.A., ED.D. (*California*)

Jean Jacques Rousseau was born in Geneva, Switzerland in 1712. His parents were French, his great-great-grandfather having been forced to flee to Switzerland on account of persecution. Rousseau's father was a watch-maker by trade. His mother was the daughter of a clergyman. The mother died at the time of Rousseau's birth and the child was raised by an aunt. Rousseau was a passionate precocious child. Through the efforts of his father he received a taste for romantic and humanistic studies. Ere long, however, his father who seems to have been an irresponsible person, deserted him and Rousseau was left to the care of a maternal uncle. When thirteen years of age he was apprenticed to an engraver. Three years later he ran away and became a tramp. For a period of more than a dozen years he lived a care-free life, tramping, tealing; lying, making love, engaging in various activites as impulse moved him. He finally made his way to Paris where in time he was to become famous as one of the leading literary lights of his day in spite of the fact that he had received only a meagre school education and institutional training.

His first literary fame came as a result of winning the Dijon prize in 1750 with an essay, "Has the Restoration of the Arts and Sciences Had a Purifying Effect upon Morals?" on the negative aspect of influence of the arts and sciences in civilization. Eucouraged by this success he continued to write in passionate denunciation of all phases of civilized life. He adopted this theme as a sort of focussing point for all his efforts and was soon launched upon a brilliant career in which he attacked most bitterly the five cardinal institutions of civilization, namely, the family, civil society, the state, the church and the school. He advocated radical reforms in all existing social institutions. His vigorous onslaughts were destined to shake the very foundations of the political and educational systems of France to such an extent that he has been called the father of the French Revolution.

Two or three of Rousseau's revolutionary doctrines deserve to be mentioned at this point before we pass to a consideration of the place of vocational education in his educational philosophy. The first of these doctrines is his advocacy of a republican instead of monarchical form of government. He believed as did John Locke that governments receive their sanction from contract, but he extended the theory of contract beyond Locke's conception. Locke advocated a limited monarchy in which the monarch derived his powers according to the terms of contract between the monarch and his people. Rousseau maintained that the contract was not between the King and the people but among the individuals of society. This lad to a second of his revolutionary doctrines, namely, the right of the individual as against the institutions of society. During the sixteenth and seventeenth centuries the individual was suppressed. His interests were always subordinated to those of the State. All his education whether cultural or vocational, was carefully directed to the preservation and well being of the State. Rousseau protested against this and emphasized the individual. His educational theories sought to direct all education toward furthering the interests of the individual.

A third revolutionary doctrine emphasized by Rousseau and one clearly connected with the preceding was the right of the child. In the formalized Renaissance schools little attention was given to the individual child. All attention was focussed on the curriculum, on subject matter. Instead of attempting to adjust the curriculum to the needs and interests of the child, the effort was to make the child conform to the curriculum. Against the practice Rosseau protested most vehemently. In his epoch-making book on education, the "Emile" written in 1762, he advocated the sacred rights of childhood and presented the principle of educating the child according to his gradual physical, mental, social, moral, and religious growth or evolution. He outlined a scheme of education for a fictitious orphan child named Emile which was based upon this principle. Up to the age of twelve years he would have this child educated in the midst of natural surroundings and under the direction of a tutor. During this period the child would be kept from ordinary society. Later he was to receive training in manual arts, natural sciences, humanistic studies and modern languages as a preparation for life in society. Then he was to take his place as an active member of society. From this it will be seen that although Rousseau would have none of the usual methods in vogue in the Renaissance schools, he was nevertheless essentially in accord with the educational ideals of the Renaissance namely, the ideals of citizenship and culture.

Rousseau's writings exerted immense influence on the educational thought of his day and on that of succeeding generations. His theories led to the child-study movement of the nineteenth and twentieth centuries. It is not too much to say that almost all the educators since his time were influenced by him. Certainly it is easy to trace the influence of Rosseau in the work of such men as Pestalozzi, Fichte, Froebel and Dewey.

From this brief statement concerning Rosseau's place in the social, political and educational theory of the eighteenth century we may turn to a consideration of his theories in so far as they relate to vocational education. The material for this purpose has been gleaned from Rousseau's "Emile" published in 1762 and translated by William H. Payne.

In considering Rousseau's theory of vocational education two general observations may be made at the outset, namely, (1) Rousseau's conception of education was essentially aristocratic and (2) vocational education occupied only a secondary place in the education of a gentleman. Although an ardent champion of the rights of the people in political affairs, Rousseau was no democrat in his educational philosophy. His ideal scheme of education was worked out for the youth of the gentry class. He never advocated vocational education or trade training for members of the working class. Apparently he had no vision of the moral and social regeneration of the lower classes through vocational education. All that he had to say concerning vocational education applied strictly to members of the upper class. In the training of a gentleman he made vocational education a purely subordinate position.

Rousseau deemed it to be the primary business of education to produce a man. Education was first for manhood and secondly for vocation. He maintained that if a person received the proper training for manhood he would be able to acquit himself well in any vocation he was called upon to perform. "In the natural order of things, all men being equal their common vocation is manhood, and whoever is well trained for that cannot fulfil badly any vocation connected with it. Whether my pupil be destined for the army, the church or the bar, concerns me but little. Regardless of the vocation of his parents, nature summons him to the duties of human life. To live is the trade I wish to teach him. On leaving my hands, he will not, I grant, be a magistrate, a soldier, or a priest. First of all he will be a man; and all that a man ought to be, he can be when the occasion requires it, just as well as anyone else can."[1]

As noted in the preceding paragraph, Rousseau dealt exclusively with the training of the upper class. Social position was to be one of the main criteria in determining the type of education to be given. Other criteria, according to Rosseau, were sex and age. Consequently in outlining his educational scheme Rousseau provided one type of vocational education for Emile, the orphan child of his creation, and quite another type for Sophie, the future mate of Emile. He shall consider first the vocational training provided for Emile.

Emile's education was to be divided into three main periods. Up to the age of twelve years his education was to be mainly negative in character. His moral, physical, and mental training was to be received through his senses as he grew up in the midst of natural surroundings. He was to be in charge of a tutor who was to guide his development. From five to twelve years of age Emile was to receive instruction in the elements of the natural sciences and in the years from fifteen to twenty he was to be trained in humanistic studies and in modern literature. It was in the adolescent period from twelve to fifteen years of age that Rousseau would have Emile receive training in the manual arts.

Rousseau emphasized training in the manual arts as one of the means by which manhood would be developed. For it is to be noted that although Rousseau advocated training Emile under the direction of a tutor, in the midst of natural surroundings and apart from society, still this education was to have as its ultimate aim the preparation of an individual who would be able to take his proper place in society. That is, Rousseau advocated econoimc or vocational independence as an objective of education. To be a man one must be able to carry his own economic load and to maintain proper relations with his neighbours. "Emile is not a savage to be banished to a desert, but a savage made to live in cities. He must know how to find his subsistence there, to derive advantage from their inhabitants, and to live, if not as they do, at least to live with them."[2] And Rousseau contended that for one to live advantageously with others he must understand the principles of social organization. He must know something of his relation to other members of society, his dependence on them for daily necessities and their dependence likewise upon him. This conception of the mutual interrelation and interdependence of the individual members of society Rousseau would impart to Emile through vocational training. He would have Emile made acquainted with all the processes of industry and home-economics. This would be accomplished by having him visit industrial establishments and participate in the processes going on there, by skilfully stimulating the curiosity of Emile and leaving him to solve the problems confronting him. "But when the relationships of knowledge compel you to show him the mutual dependence of men, instead of showing it to him on its moral side, first turn his attention to industry and the mechanic arts which make men useful to one another. In conducting him from shop to shop never suffer him to see any labour without his own hand to the work, nor to go away without perfectly knowing the reason of all that is done there, or at least of all that he has observed."[3] "We go to dine at an elegant house, and find all the preparations for a feast, many people, many servants, many dishes, and a table-service elegant and fine. All this apparatus of pleasure and feasting has something intoxicating in it which affects the head when we are not accustomed to it. I foresee the effect of all this on my young pupil. While the repast is prolonged, while the courses succeed each other, and while a thousand noisy speeches are in progress around the table, I approach his ear and say to him, 'Through how many hands do you really think has passed all that you see on this table before it reaches it?' What a host of ideas do I awake in his mind by these few words! In an instant all the vapours of delirium are expelled. He dreams, he reflects, he calculates, he becomes restless . . . . he philosophizes all alone in his corner. He interrogates me, but I refuse to reply, and put him off until another time; he becomes impatient, forgets to eat and drink, and longs to be away from the table in order to converse with me at his ease. What an object for his curiosity! What a text for his instruction! With a sound judgment which nothing has been able to corrupt, what will he think of luxury when he finds that all the regions of the world have been put under contribution, that twenty millions of hands, perhaps, have been at work for a long time to create the material for this feast, and that it may have cost the lives of thousands of men?"[4] Here the reader will note the marked difference between Rousseau and Rabelais. The latter advocated manual arts and home economics as a means of giving cultural information whereas the former attempted by means of vocational training to teach the principles of sociology and to stimulate speculative thought. Both, however, would teach the manual arts through personal observation and actual participation.

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[1] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 8.

[2] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 187.

Having imparted to Emile a clear notion of sociology and the mutual obligations of citizens toward one another Rousseau would next have his pupil become an active member of society. To be an active member of society one must carry his own economic load. For this purpose also vocational education would be essential. "It is not that just what one man has done for society should release another from what he owes it, for each one owing his entire self, can pay only for himself, and no father can transmit to his son the right of being useless to his fellows, yet that is what he does, according to you, in leaving him his riches, which are the proof and reward of labor. He who eats in idleness what he has not earned steals; and a landholder when a state pays for doing nothing does not differ from a brigand who lives at the expense of travellers. Out of society, an isolated man, owing nothing to anyone, has a right to live as he pleases; but in society where he necessarily lives at the expense of others, he owes them in labour the price of his support; to this there is no exception. To work, then, is a duty indispensable to social man, rich or poor, powerful or weak, every idle citizen is a knave."[5]

Besides the sociological and economic arguments already advanced Rousseau also laid stress on political crisis as a reason for including vocational training in the programme of studies for a gentleman. Rousseau saw in a prophetic vision the approaching political revolution in France. He saw that social rank and distinctions were to be swept away. The rich would become poor and the monarch dethroned. To safeguard the unfortunate gentry in such a crisis Rousseau advocated giving them a training in the various trades and occupations. Wealth, earthly possessions and rank could easily be ruined by political revolution but a trade constituted a far superior and a more enduring form of rank and would prove a safeguard against misfortune. "A trade for my son! My son an artist! My dear sir, are you serious? More serious than you are, madam, who would make it impossible for him ever to be anything but a lord, a marquis, a prince, or perhaps one day, less than nothing; but on my part I wish to give him a rank which he cannot lose, a rank which will honour him as long as he lives, I wish to raise him to the state of manhood; and whatever you may say of it, he will have fewer equals by this title than by all these he will derive from you."[6]

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[3] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 165.

[4] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 171.

[5] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 177.

In the trade training which he prescribed for Emile Rousseau aimed at mere manipulative skill in the various manual arts rather than at technical knowledge and "Job intelligence." Rousseau desired Emile to be able to earn his bread and butter in case of misfortune but it was far from the thoughts of Rousseau to have Emile able to amass a fortune by engaging in a gainful occupation that would demand of him something more than manipulative skill. "Recollect that it is not an accomplishment that I demand of you, but a trade, a real trade, an art purely mechanic, where the hands work more than the head, which does not lead to fortune, but with which one can dispense with fortune."[7] Rousseau recommended that Emile gain this manipulative skill by becoming acquainted with and using in actual practice the tools and implements of the manual arts. He was to practice with these until he could equal the speed of good workmen. He already possessed certain advantages which would stand him in good stead for this purpose, namely, lithe and flexible body and well trained sense organs. "He already knows how to handle the spade and the hoe; he can use the lathe, the hammer, the plane and the file; the tools of all the trades are already familiar to him. All he has to do in addition is to acquire of some of these tools such a prompt and facile use as to make him equal in speed to good workmen in using the same tools, and on this point he has a great advantage over all others; he has an agile body and flexible limbs, which can assume all sorts of attitudes without difficulty and prolong all sorts of movements without effort. Moreover, he has accurate and well trained organs; all the machinery of the art is already known to him. For the duties of master workmen all he lacks is habit, and habit is acquired only with time."[8]

Rousseau further believed that this process of acquiring skill in the manual arts possessed a value for discovering latent abilities. If Emile possessed any special tastes or aptitudes or genius one of the best ways to ascertain this would be to give him exploratory courses in the manual arts. "By causing to pass in review before a child the productions of nature and art, by stimulating his curiosity and following it where it leads, we have the advantage of studying his tastes, his inclinations, and his propensities, and to see glitter the first spark of his genius, if he has genius of any decided sort."[9]

If through these exploratory courses it was revealed that the pupil possessed any extraordinary ability for or rare genius inclining toward speculative sciences, then he was to be encouraged to take up a trade adapted to this genius. Trades suitable for this purpose were such as making mathematical instruments, sky-glasses, telescopes, etc. "All things considered, the trade which I would rather have to be to the taste of my pupil is that of a cabinet-maker. It is cleanly, it is useful, and it may be sufficiently exercised; it requires of the workmen skill and ingenuity, and in the form of the products which utility determines, elegance and tastes are not excluded. But if, perchance, the genius of your pupil is decidedly turned toward the speculative sciences? Then I would not blame you for giving him a trade adapted to his inclinations; that he learn, for example, to make mathematical instruments, sky-glasses, telescopes, etc."[10]

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[6] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 178.

[7] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, pp. 178-179.

[8] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, pp. 181-182.

[9] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 181.

Our discussion has now revealed that in the theory of Rousseau vocational education had a four-fold objective, namely, (1) the imparting of a knowledge of sociological principles as a preparation for citizenship, (2) economic benefit, (3) manipulative skill, and (4) the exploration of abilities. Strictly speaking, Rousseau was the first of the educators considered in this monograph to advocate the economic aim of the manual arts training for gentlemen. The preceding educational theorists attempted merely to give to members of the upper classes a general knowledge of trade and industry by means of manual arts training. Such training was for them, therefore, a matter of general culture and more avocational than vocational in character. Rousseau gave to training in the manual arts a really vocational objective.

In Rousseau's theory sex was one of the important factors in determining vocation and the type of education to be given in preparation therefor. The nature of the vocational training to be given to women would be quite different from that given to men. As Emile was a young gentleman of the aristocracy and destined to live in the upper classes of society so Sophie was a gentle lady of rank and destined to share life with Emile. Sophie's sphere of activity was to be the home. Consequently all her training was to be directed towards making her a good housewife. "On the care of women depends the early education of men; and on women, again, depend their manners, their patience, their tastes, their pleasures, and even their happiness. Thus the whole educational women ought to be related to men."[11] As a preparation for her future domestic activities Sophie was to receive a thorough training in home economics. In a preceding paragraph we found that Emile was to receive training in home economics in order to enable him to understand social relations. This was a part of his general education. In the case of Sophie home economics was to be a real vocational training. She was, therefore, to learn garment-making, needle-work, embroidery, house-keeping, cooking, pantry work, etc. She was also to make a scientific study of diet and learn sufficient book-keeping to enable her to be skilful and economical in the matter of expenditures. All of these accomplishments were to be learnt by Sophie through actual participation under the direction of her mother. "What Sophie knows best, and what has been taught her with the most care, in the work of her sex, even these kinds which are not usually considered, like cutting and making her dresses. There is no kind of needle-work which she does not know how to do, and which she does not do with pleasure; but the work which she prefers to all others is lace-making, because there is none which affords a more pleasing attitude and in which the fingers are exercised with more graces and deftness. She also devoted herself to all the details of house-keeping. She is acquainted with the kitchen and the pantry; She knows the price of provisions and also their qualities, she has a thorough knowledge of book-keeping and serves her mother as house-keeper; destined one day to become the head of the family, by directing the father's household she learns to direct her own."[12]

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[10] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 183.

[11] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 263.

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[12] Jean Jacques, Rousseau, *Emile*, tr. by William H. Payne, p. 289.

L' ACADEMIE FRANCAISE AND AN INDIAN ACADEMY

BY KALIDAS NAG

This year the entire French nation and the lovers of the French language would joyously celebrate the Tri-centenary of the foundation of the illustrious French Academy and we from India offer our sincere felicitations and homage on this happy occasion !

The quinquenium 1930-1935 is full of glorious *souvenirs* for the French people : in 1930 they celebrated the 4th centenary of the foundation of the College de France; in 1932 the bi-centenary of the dramatist Beaumarchais; in 1933 the 4th centenary of the essayist Montaigne and in 1935 the tri-centenary of the foundation of the French Academy (January, 1635).

To understand fully the significance of that foundation we must go a century earlier along the corridor of history till we witness the foundation of the College de France in 1530 through the unique collaboration of Guillaume Budé, Erasmus and King Francis I. The French King no doubt gave the finishing touch but the real and irresistible urge came from the common people of that age of Renaissance. As their noble representative Budé the great French humanist admonished the procrastinating monarch in the following words :—

"Remember Prince ! all that you have promised to us . . . we represented Philology as a poor girl to be given in marriage and requested you to give her a dowry. . . . You told us that you will give a school as an ornament to your Capital which should be a sort of a Museum for the whole of France. In that temple of studies you will maintain a community consecrated to the services of Minerva and the muses . . . That was what you have promised ! But I find that you are not fulfilling your promises . . . So people are rediculing me and calling me a liar . . ."

Refreshing candour of the Renaissance dating 1529; and in 1530 we find Francis I creating the first group of Royal Lecturers laying the foundation of the first research institute of Europe taking boldly its stand on the living language of the people as against the academic Latin : As early as 1531 John Calvin appeared as a student of Prof. Danès and what a grand galaxy of listeners assembled round the professors of College de France : Ignatius Loyola, Ronsard and Rabelais among others ! Very naturally the glorious age is reflected in the immortal letter of Gargantua to Pantagruel written by Rabelais in 1532 :—

" The world is full of scholars, learned preceptors and very big libraries . . . "

With Rabelais very soon appeared Montaigne to vindicate the claims of the living *French* language as against Latin all over Europe. Meanwhile Italy was giving lead in the formation of national Academies: In 1577 Pope Gregory XIII created in Rome the Academy of Fine Arts and in Florence was founded in 1582 the *Academie della Crusca* for the propagation of Italian language and literature. Finally in 1609 the *Academie royale dei Lincei* was founded in Rome, the mother of the modern Italian Royal Academy.

In 1634, nearly a century after the famous letter of Rabelais we find the illustrious Cardinal Richelieu surprising a group of friends who used to meet in the house of Valentine Conrart (1603-1675) destined to be the first Perpetual Secretary to the French Academy duly constituted by Richelieu with the Letters Patent of Louis XIII dated January, 1635. Richelieu wanted to make the Academy the "Regulatrice of the Language," charging it thereby to publish a standard Dictionary, a Grammar, and treatises on Poetic Art and Rhetoric. With the exception of the Grand Dictionary nothing has yet been matured. But the spirit of the age was manifest, in that single Dictionary. The under-taking of the project was formally resolved in 1634 by Jean Chapelain (1595-1674) and was promptly backed by Richelieu who however did not live to see it ; for its first edition was formally presented to the Grand monarch Louis XIV in 1694 after sixty years of toil. The Seventeenth century closed with Corneille, Racine, La Fontaine, La Bruyère, Bossuet, Fénélon, Boileau among others as members of the Academy.

Language and literature apart, other branches of the creative activity of the nation soon came to claim special attention leading thereby to the foundation of other academies which, with slight modifications, are represented to-day in the Institute of France or French Academy. Specially gifted as the French are in Fine Arts, we find the beginning of the Royal Academy of Painting and Sculpture as early as 1648 which received the State recognition and patronage of Mazarin in 1655 and of Colbert in 1663. Colbert was responsible also for several new foundations *e.g.* the Royal Academy of Architecture (1671) which, along with the previous ones were suppressed by the convention (8th August, 1793) of the Revolutionary Epoch which witnessed the synthesis of other tentatives in the famous *Academie des beaux-arts* (1795). Colbert was the patron saint of two other renowned Academies : *Academie des inscriptions et belles-lettres* founded in 1663 and *Academie des Sciences* 1666 which almost synchronized with the foundation (1662-1665) of the Royal Society of London. Bacon who died in 1626 already speaks with great interest about the reunion of French Scientists in Paris. A few disciples of Bacon used to assemble in Oxford during the Civil war at the end of which Charles II gave the charter to the Royal Society (1662). Descartes refers to the French Academy of Scientists so does Pascal in 1654. These reunions of Paris attracted such celebrities as Gassendi, Descartes, Hobbes, Blondel, Pascal, etc. and as early as 1665 the famous astronomer Auzout was urging Louis XIV to create an Observatory worthy of his Empire and we have a picture showing that the King visited the Observatory in 1682. It was an age of glorious internationalism in culture ; and we find the French Academy of Sciences inviting the co-operation of the Royal Society of London which again was a partial creation of the great Czech philosopher Cominsky. So the Danish astronomer Roemer, English Newton, Viviani the Italian and the German philosopher, Leibniz among others were welcomed as collaborators of the French Academy by 1699.

The glorious history of L'Academie Française from its early beginning in 1629 to 1793 when it was temporarily suppressed by the Revolutionary Convention has been brilliantly recorded by Frederic Masson of the Academy.[1] But the Academy of Sciences was never suppressed ; on the contrary it was zealously supported. On the eve of the Revolution in 1785, we find Lavoisier as its director, Condorcet as Perpetual Secretary and Buffon and Tillet as Treasurers. Amongst its associate members we find : Lagrange, Daniel, Euler, Priestley, Hunter, Franklin, etc. When Colbert created the Academy of Sciences, the philosophy of Descartes was dominant but the immortal discoveries of Leibniz, Newton and Bernouilli gave a new basis for the study of natural philosophy; and very soon Clairaut, d'Alembert, Laplace and Lagrange brought the laurels of Geometry back to France to "complete the explanation of the system of the World left incomplete in some essential points by Newton" (*Vide*, Gaston Darboux : *L'Institut de France;* H. Laurens, (Paris).

India was indebted to two renowned French scientists of this age : to Cassini for the earliest explanation of the Hindu astronomical tables and to Le Gentil who visited India (1761-69) to observe the transit of Venus. So in 1775 M. Bailly maintained the excellence of Hindu astronomical calculations and published a systematic *History of Hindu Astronomy* in 1787. Thus the first scientific appreciation of Hindu Astronomy came from France. Bernier (1625-88) a class fellow of Moliere visited India in the age of Saha Jehan leaving a valuable diary which was followed up by two other narratives from Tavernier (1605-89) and Jacquemont (1801-32) down to the age of Rammohun Roy who was the first Indian to be made an Associate of the *Societe Asiatique* of Paris. These unofficial ambassadors of French culture and illumination met their apotheosis as it were in Anquitil du Perron (1731-1805) who was the first to attempt a collection of the Vedic and Avestan texts and who published (1804) that remarkable document of Hindu-Islamic fellowship—the *Oupnekhat* of Darasheko.

During the 18th century pure literary inspiration appeared to be on the wane and emphasis was on the side of criticism and philosophy. Montesquieu (1689-1755), Rousseau (1712-78) and Voltaire (1694-1778), signalized a new age of illumination. The conflict between the Old and New was inevitable and when whole Europe was devouring the works of Voltaire he was twice refused entry into the Academy which received him only in 1746 after the third attack ! The same year Duclos (1704-72) was elected and came to be its Secretary while d'Alembert renowned already as a great geometrician, elected in 1754, followed him as Secretary in 1772 and immortalized himself by his preface to the grand *Encyclopédie*, one of the masterpieces of the century. Frederick II tried to attract him to Berlin offering the Presidentship of the Prussian Academy, so Catherine II invited him to take charge of the education of his son; and poor as he was, d'Alembert refused all those tempting offers and dedicated his life to French literature. So the Great Condorcet, (elected in 1782), who gave his life in the Reign of Terror, sang a veritable hymn to Philosophy in his oration : "Truth has triumphed ! The human species is saved !" and although proving himself to be a false prophet, he hoped for humanity that the empire of Reason would extend all over the world and from that consoling certitude we shall have the good fortune "never more to witness in the future massacres and proscriptions which have befouled the annals of humanity" !

On the 8th of August, 1793, the old French Academy was suppressed. But on the 25th of October, 1795, it was reorganized into the *Institute of France*[2] which added two new wings: The Academy of Fine Arts and the Academy of the Moral and Political Sciences. In 1803 Napoleon reconstituted the Institute but after his fall, the Restoration monarchy revived the old names and classes by its decrees of March, 1816. After the Revolution of 1830 the final changes in the constitution of the Institute were effected through the Decrees of 26th October, 1832, which revived the Academy of the Moral and Political Sciences suppressed by Napoleon in 1803.

History of the French Academy in the 19th century was characterized by a conflict between the Old and the New. The rising generation of writers were styled as "the new Barbarians" and after a great struggle could Lamartine enter the Academy in 1829. But the greatest difficulty was about the most talented of them all, Victor Hugo (1802-85) who could enter in 1841 only at the fourth contest! Like Voltaire however, Hugo although barred so long, soon stormed the citadel of conservatism and with him we find the elections of Sainte-Beuve and Merimée (1844), Alfred de Vigny (1845) and Musset (1852). By their side sat Guizot and Thiers, Leconte de Lisle and Dumas, Renan and Taine, Claude Bernard and Pasteur among others, glorifying the French Republic of Letters.

Their successors in the 20th century are well known figures in contemporary science and letters and a bare enumeration will suffice: Edmond Rostand, Pierre Loti, Anatole France, Paul Valéry, Henri Bergson, Foch, Clemenceau among the 40 Immortals with Rene Doumic as the Secretary; Barth, Bréal, Gaston Paris, Meillet, Senart, Foucher, Pelliot, Pottier, etc., in the Academy of Inscriptions with Mr. Cagnat as Secretary; Poincaré, Berthelot, Roux, Borel, Bertrand, Fabry, Perrin, etc. with Mm. Picard and Lacroix as Secretaries; Lefebvre, Laurens, Massenet, Saint-Saens, Faure, Charpantier, Besnard, etc., in the Academy of Fine Arts with Charles Widor as Secretary; Ribot, Gide, Rist, Levy-Bruhl, Sebastian Charléty, Le Roy, Lion Brunschvig, André Siegfried, etc., in the Academy of the Moral and Political Sciences with Mr. Lyon-Caen (elected as early as 1893) as the Secretary.

How the Academy is appreciative of scientific works abroad will be evident from the names of a few of its foreign correspondents and associates: Lord Bryce, James Brown Scott, Sir F. Pollock, John Dewey, Masaryk, Albert I, King Fuad of Egypt, Nicholas M. Butler, Kipling, Tokuzo Fukuda of Japan, Rockefeller, Paderewski, Venturi, Pavlov, Ikeno of Tokyo, Bragg, Millikan, Sven Hedin, Einstein, J. J. Thomson, Paribeni, Langdon, Giles, Breasted, Lo-Tchen-Yu of Tien-Tsin, Pidal, Sir Aurel Stein, Lanman, Evans, Sir George Grierson among others.

II.

In 1895 the French nation celebrated the centenary of the *Institute* and the Theatre-Français played three acts of the *Cid* of Corneille and selections from the plays of Molière while the great actor Mounet-Sully recited a poem on the Institute composed by Sully-Prudhomme. On the academic side there were grand functions in which Lord Kelvin and Max Müller addressed the audience, as the most distinguished representatives of the *foreign* associates of the Academy. The tribute of Max Müller was specially significant because he was the pupil of the Great French Sanskritist Eugène Burnouf. That brings back to our mind the great services rendered by the French Orientalists and antiquarians to the reconstruction of the history of the Orient and to the development of Indological studies.

Fréret was a pioneer in the line. He joined the Academy as a student in 1714, published an essay showing how the Franks, the ancestors of King Louis XV were Germans, was imprisoned in the Bastille for four months but was liberated to enjoy a fellowship of the Academy and to be its Secretary in 1743. In his *Observations on the Geography of the Ancients*, he tried to throw light on the history of the Chinese, Indians, Egyptians, Chaldæans, Assyrians, etc., with the help of 1357 maps and charts drawn by himself. Oriental cosmogonies and theogonies especially of the Chaldæans, Persians and Romans attracted him profoundly.

The archæological studies were similarly stimulated by Abbé Barthélemy (1716-1795) a real pioneer of Hellenic studies. So in Roman studies Levesque de Pouilly was the precursor of Nièbuhr and Mommsen. An attempt to write and illustrate (with his own designs) the history of Ancient and Oriental Art was made by the Count de Caylus (1692-1765).[2] Barthélemy translated the inscriptions of Phœnicia and Palmyra and in that line of Semetic studies he had a great successor in Silvestre de Sacy[3] elected associate in 1785, when he was only 27, who came to be a master of Arabic studies, and gave his great work on the *Antiquities of Persia*. The heroic adventures of Anquetil-Duperron (1731-1805) in India for eight years (1755-1762) resulting in the publications (1771) of the *Avesta* (with translations) and the *Upanishads* (1804) are well-known. Absolutely lost and forgotten languages were recovered from oblivion by Champollion (Professor of College de France 1831-32) and Oppert the founders respectively of Egyptology and Assyriology. As early as 1815 Rémusat and Chezy were laying the foundations of Sinology and Indology in the Collègè de France while for twenty years (1832-52) Sanskrit and Buddhistic studies found their master in Burnouf, who heralded the great age of Indological research with—Barth and Bergaigne, Emile Sénart and Sylvain Levi. So Renan projected in 1867, the *Corpus inscriptionum Semiticarum*. A new era in archæology was opened by the creation of the Chair of Oriental Archæology (1831-32) with Champollion and with the development of the School of Athens in 1850 and of the School of Rome in 1875, while Maspero was preparing to give an encyclopædic survey of the History of the Ancient East. Through the noble initiative of Emile Sénart the *Société Asiatique* of Paris as well as the Academy sponsored momentous projects of exploration into Tibet, Central Asia, Mongolia and China and financed researches into the history of the Far East. The Sanskrit Inscriptions from the ancient Hindu colonies of Champa and Cambodge were published, inevitably leading to the foundation in 1900 of the splendid research centre, library and museum of the *Ecole Française d'Extreme—Orient* in Hanoi (Indo-China). Brilliant works in the field of Sinology were done by Edouard Chavannes and Paul Pelliot, embracing Sino-Tibetan philology, Chinese-Buddhist Art, and Central Asian Archæology that are indispensable to all students of Asiatic history. After the death of Sénart the presidential chair of the *Société Asiatique* left vacant was worthily filled up by the *doyen* of Sanskritists Sylvain Levi and the seat vacated in the Academy came to be occupied by the brilliant Indologist and art-historian Alfred Foucher who is continuing the glorious tradition of the Academy in furthering the cause of Orientalism along with the other sciences that humanity would be proud of.

India to-day, with her 350 millions, is more a continent than a country with a bewildering variety of races, creeds languages and cultures. So the analogy of France and her centralised French Academy may not apply to India. Nevertheless, we feel that it is high time that some serious attempt should be made to integrate, into a central Indian Academy, the creative activities of the nation in the domain of Science and Letters. There are in existence already, for many years, our *Sahitya Parishads* representing the important languages and literatures of India. The All-India platform for these regional literary academies has not yet been created. The All-India Orientalists Conference is trying to keep pace with the All-India Science Congress, the All-India Philosophical Congress and such other associations of great potentiality. But there is no central sanctuary in India where the devotees of Science and Arts may bring their offerings, forgetting the differences of their technique and temperament, of their caste and creed. Such a sanctuary cannot be localized in any single province or city in our case. It may grow like our Indian National Congress, holding its sessions each year in a particular locality, focussing the national mind on some important region and at the same time co-ordinating the activities and aspirations of India as a whole from year to year. Materials are there already, but the mind has yet to be created without which materials would go only to form a heap of conflicting egos and interests with occasional gleams of real gold shining out of the débris of mediocrities. Not that any Academy of the world has succeeded as yet to eleminate altogether pettiness and jealousy, banality and exclusiveness. But some at least like the French Academy of Paris and the Royal Society of London have shone with deathless glory, in spite of occasional lapses. Limitation is but another name of life and we Indians also should not loose heart and give up our striving after the erection of this grand Pantheon of our Immortals. We have recently failed in our attempt to build an Indian Academy of Science, split up, very unfortunately into the Northern and the Southern divisions. So in our attempt to build an Academy of Letters or an Indian Academy embracing Arts and Sciences, we may meet with similar difficulties, nay greater obstacles. But it is an endeavour long overdue and our failures here are certainly more welcome than the present morass of disintegration and vacuity. We want excavators to lay the foundations securely, masons to build the plinth and the pillars supporting the grand dome or *Sikhara* above, architects to supervise and check at every stage the complicated construction and finally artists to make it a thing of beauty and a joy for ever!

India of the past is taking her legitimate place in the corridor of History, triumphing over temporary oblivions and distortions. India of to-day appears alas, to be a cataclysmic group of jarring atoms. Yet who can say that some Invisible creator is not moulding them, right now into a new universe? Why else have we as heralds of a New Dawn a Tagore and a Gandhi greeted as new planets in the horizon of modern history, by so many plying their telescopes from far off observatories? May we have the ear to detect the heavenly Harmony in the very heart of our present Discord! And may India of to-day aspire to build her Academy for the generations to come and for Eternity!

[1] Vide *L'Academie Française*: Paul Ollendorff (Paris).

[2] Vide *L'Institut de France*: Published by H. Laurens, Paris.

[3] Silvestre de Sacy (1758-1838) the then chief of Orientalism in France, was responsible along with Count d'Hauterive, Lanjuinais, Klaproth and Burnouf to honor the first Indian Pandit Rammohun Roy with the title of the Associate of the Societé Asiatique of Paris (Vide Morin, *India and the World*, December, 1933).

HIGHER EDUCATION IN THE UNITED STATES

BY MARGARET FRASER,

Detroit, Michigan, U. S. A.

Up to the time of the present crisis higher education has been unduly stressed in the United States. Parents and teachers alike would have everyone graduate from college whether they are fitted for it or not. The cry has been for the past quarter century "Go to College." Several years ago the number graduating from college was one in seven hundred. To-day that number has increased to ten times that amount. This increase in college enrollment has been due partly to an increased desire on the part of youth for higher education and partly to the depression of the last five years. As unemployment is so widespread these young people feel they will be better off in college than walking the streets looking for work.

For several years now it has been prevalent among young men and women students in the United States to work their way through college where the family income will not permit of this luxury. As the number of students in this category has increased and unemployment is so widespread it is becoming ever harder and harder for these students to find enough part time employment to see their way through. At the University of Michigan, for example, students have been found living in an attic room and subsisting on one meal a day. The sad part of all this desire for higher education lies in the fact that when these students finish school there are still no jobs to be had.

Since this influx of students into our colleges and universities has increased to overflowing and since 1929 appropriations from the State or endowment funds have, likewise, decreased, the colleges have started a "weeding out" process by raising entrance requirements and allowing in some instances only those who have a high intelligence quotient to graduate. Failing in this to "weed out" the desired number, they have expelled from colleges and universities those who do not hold the correct political or economic views. For instance, Ohio State University has expelled seven students who did not believe in compulsory R. O. T. C. (Reserve Officers Training Corps). Also others have expelled those who do not have the right personality for the profession they have chosen. Now the slogan has been changed to "only those fitted for college should go." Likewise, tuition fees and laboratory fees have been raised as a necessary means to help out the depleted condition of the funds for education from the State, or the endowment funds. Nor is it possible for students to borrow money or receive aid from "Scholarships" as there are no funds available from this source.

This "weeding out" process is true in all the various professions, being particularly noticeable in the teaching profession. Over a period of a quarter of a century the requirements for teaching have steadily increased. Twenty-five years ago one could teach in the grade schools in any of the counties of a State, cities excluded, with an eighth grade education and a preliminary examination; later, one had to have two years of college or normal school training for this work. Here in Michigan this was true until about 1925 when it was necessary to be in college three years before obtaining a life certificate for teaching. In 1930 the requirement was raised to four years' college training. And at the present time in some of the suburbs of Detroit and including Detroit it is necessary to have five years' training and a Master of Arts or Science Degree before one could hope to hold a position as teacher in High School. For college teaching a Master's degree has been for many years the initial requirement with a Doctor's degree the aim of any teacher who wishes to advance himself to a better position in his chosen profession.

Working for degrees, even by teachers who are already gainfully employed had become a "fad" up to the present crisis and in some instances carried to extremes. No small number of junior and senior High School teachers here in Detroit have been attending night school classes throughout the year and summer school classes at Teacher's College, Columbia University or elsewhere in the hope of obtaining their Doctor's degree. Needless to say, in the last two or three years the number of teachers working for further degrees has decreased somewhat, due to present economic conditions, also to the "weeding out" process being carried on by the colleges.

The attack on higher education by the colleges, due to conditions, has not only been made on the student body but on the teaching staff as well. Many of the teachers have taken wage cuts and several have been ousted entirely and in many instances have had to go into other branches of work in order to keep alive. The *School Review* for March 1934 points out that some 5,680 dismissals of college teachers have taken place throughout the United States in the last two years. And in many instances part time student instructors have been eliminated from the pay roll entirely. Many of these student instructors and graduate assistants have been working for nothing in the hope something better will turn up.

The college trained worker is finding it ever harder and harder to secure employment. What is going to be the result? An army of "white collar workers" and professional people out of employment. President Roosevelt has tried to alleviate the needs of these "white collar workers" and professional people by the creation of different funds and projects through which employment may be had. One of these the F.E.R.A. (Federal Emergency Relief Association) takes care of unemployed teachers who are really in need of sustenance. As these teachers are employed only fifteen hours a week under this code and the classes run for six or seven months out of the year, the reward is not sufficient to meet their needs for any indefinite length of time. Of course, this will help temporarily but it will not solve the problem. The mystery still remains unsolved.

This attack made on higher education under the guise of the depression is made on the intellectual class as a whole and particularly upon educators who are the least prepared of all the professions to resist the attack. Up to the present time there has never been a united front among the teachers anywhere in the United States. They have always been content with their "lot" and satisfied with conditions as they were. But if higher education is to be preserved for the many instead of the selected few it is high time the teachers, particularly the college teachers, and professional workers wake up and organize for struggle.

THE INDUSTRIAL REGENERATION OF INDIA

BY M. S. MADHAVA RAU

A Plea for a New Outlook.

The present enthusiasm in the country for the resuscitation and advancement of village industries needs to be rationally regimented if it is not to wane away after some time as unfortunately did the Swadeshi movement quarter of a century ago. The fact to be borne in mind is that mere sentiment will not last long, nor yield anything of lasting effect, unless it is wisely taken advantage of in planning and working out the details. Industries, above all, cannot be managed like philanthropy as it is ordinarily understood and practised, and in the modern world, with the facilities of intercommunication, even a national policy needs to be conceived and put into effect with an international outlook. It is to be feared that in the consideration of India's industrial problem a good deal of misunderstanding about the European or Western conditions is being introduced, mixed with fatuous emotionalism, which helps in no way its proper solution. While not denying that the political factor in India is a serious handicap in that it throws the entire burden of planning rightly upon the people, without sufficient power or facilities for doing it, care needs to be exercised that the human basis of the problem is not obscured or neglected by controversies and prejudices of a racial or even of narrow national character. Much of the prejudice, for example, against the employment of machinery in industries in India is based upon such superficial and confused thinking as it will be explained later on.

Copy but Adapt the Latest Methods.

The exploitation of the mere patriotic feeling of the masses by dumping upon them bad or indifferent articles at a high price in the name of Swadeshi cannot persist for a long time. The feeling gets strained after a time by the heavy sacrifice and, as experience has shown, the well finished and cheaper goods from foreign countries rush into Indian markets and homes with redoubled vigour. The remedy is for Indians to study the methods employed by the successful rival countries and introduce them here also, *adapting the same to our own conditions*. It betrays a lack of self-confidence and initiative to fear that by trying to do so we shall be powerless to control their course of working and, therefore, the evils prevailing in other countries under the same system need must be repeated here too. Japan introduced the Western methods in industrial, and now in agricultural production also, but improved upon them so much by her own efforts that the very countries of their origin have been beaten in the race. Similarly, why should not India adopt the modern industrial methods, modifying them in their application, so that the evils, both of the West and of the Far East, may be avoided? It is not in the use of machinery so much that the evil lies as in the misapplication of its results through ignorance and blind imitation. Besides while condemning its evils in the West, it is either overlooked or forgotten that there itself a new ideology with regard to industrial planning, social and economic reconstruction is being vigorously created with its repurcussions on the entire system of life.

A Comprehensive Programme.

The problem of India's regeneration, therefore, needs to be considered and planned in a comprehensive manner.

Mahatma Gandhi has wisely included in his programme the question of the food of the villagers and is advising the people to manufacture vitalised articles of diet to replace the devitalised ones now in general use. This itself will involve the labours of a large number of bio-chemists and doctors, to devise a dietary which while providing the maximum of nutriment will be also cheap enough for every family in the country to command. Then in providing employment to the people care will have to be taken that the conditions of work are such as will not undermine their health and morale within the course of a few years. It is a mistake to suppose that only by machines are factories formed and the bad conditions associated with them are created. There are places in our country where the slightest traces of machinery will not be visible but where all the unhealthy and evil conditions of a neglected factory will strike the eyes of a casual visitor. Such are, for example, the general run of *beedi* works, carpet and embroidery works, and even goldsmiths foundries. Hence the confusion of issues under this head is very unfortunate as it has started a train of thought regressive in its tendency. With the subtle danger of paralysing action while filling the mind with a feeling of self-complacency or of momentary exaltation.

THE ROLE OF SMALL INDUSTRIES.

If in India the emphasis is being laid on cottage industries it is because the bulk of her population is engaged in agriculture, producing food and raw materials. It is, therefore, foolish and futile to try to change these conditions radically even if they could be. Experience of the West is in favour of creating a healthy balance or equilibrium between agricultural and industrial production, and efforts are accordingly being made to restore it, as in Britain, where it had been disturbed, and to maintain it, as in Soviet Russia, where a new start is being made to attain self-sufficiency. This does not mean that the existing factories should be pulled down, nor the erection of new ones be prohibited if they conform to rational and healthy conditions of work. Hence in India while big factories will and must come into existence from the initiative of capable industrialists, the bias of the national effort on a wide scale should be towards the organisation of small industries co-related and mutually supporting one another. Small industries play an important role in the industrial economy in modern world which the educated people in our country have not yet sufficiently realised. To fulfil their function adequately, the industries must be equipped and worked on up-to-date lines, that is, with the results of modern scientific and technical research applied to them at every stage.

IS MACHINERY THE MISCHIEF MAKER !

It is not an exaggeration to say that the mention of small or cottage industries raises in the average Indian mind visions of an idyllic past being repeated in modern times. This implies a dislike and distrust of machinery and the consequent ordering of life suited to its employment. No wonder, therefore, that such ideas remain mostly as visions and platform phrases. If ever they materialise in a few places, it is only to present a tableau and to prove the futility of such a revival. If a correct appreciation of machinery were to prevail, instead of dreading and decrying its use it would be heartily welcomed and intelligently organised. Sometime ago appeared a statement in the press by no less a person than Mahatma Gandhi that machinery was essentially a labour saving device but the problem in India was to find one which would instead provide labour to engage the numerous idle and unemployed hands. The fallacy of the argument lies in assuming that merely by engaging of greater number of hands sufficient production for satisfying the needs of the country will be available just as well as the employment of machinery would. Moreover the bulk of Indian population to be engaged in cottage industries will be from among those who are also cultivators of land. An economical means of industrial production, by the using of machinery and the processes involved therein, will be as humane as it will be also efficient. The villagers must also be trained to become intelligent and enlightened citizens for which the necessary leisure and fitness of body and mind should be ensured. All these will be possible only by employing wisely, in our agricultural and industrial life, the fruits of the latest researches of science and social organisation, adapting them to Indian conditions. Let it, above all, be recognised that economic activities in human society, if they should prove beneficial to it, ought to be conducted as if they are an organic part of its general life. The failure to understand this has been the cause of all disaster that has come upon humanity at the present time. Hence a re-ordering of the arrangements with regard to production and distribution of wealth, understanding thereby the necessities of mankind, is absolutely essential.

INDIAN AND WHITE RELATIONS IN THE UNITED STATES

BY LAWRENCE E. LINDLEY

Representative, Indian Rights Association, Washington.

The Indian population of the United States, as given in the 1934 annual report of the Secretary of the Interior, is 327,958. There are about 200 different tribes, with many different cultures and languages, differing widely in degree of advancement, purity of Indian blood, contact with white communities, and wealth and property holdings.

The limitations of this article will not permit a detailed review of the relations between Indians and whites since the first arrival of the latter on this Continent. In spite of a friendly welcome on the part of the red men the policy of the whites, with a few notable exceptions such as Pennsylvania, soon became one of extermination. This was followed by a period of segregation on reservations and then an attempt at assimilation beginning about 1880.

The programme of assimilation was carried out mainly along two lines. (1) Indian reservations were broken up into individual allotments as opposed to tribal land holdings with a trust period of 25 years or more during which such allotments could be neither sold nor encumbered. It was expected that this would serve as a training period in farm work and management that would prepare the Indians to take their place in the affairs of the community and nation. (2) Education for Indian children was carried on largely through boarding schools, the largest of which were comparatively far removed from their homes, so that the children were usually away from home most of the year and often a child was away for a period of years. In these schools Indian languages, customs and modes of dress were discouraged. The result of these two forces has been to largely break down native culture and customs, returning children to their homes strangers to their tribal groups and quite unfitted for the type of life most of them would have to lead.

The Indian land question is too involved to set forth in detail here. The result of the Allotment Act with its amendments and its administration has been the disposition of much land by the Indians so that many have been left without suitable land for their use.

The educational work needed was not done in connection with the effort to make individual farmers of the Indians. Officials designated as "farmers" were employed to teach the Indians. They were selected however on the basis of practical experience rather than ability to teach and were left to work out their programme without any adequate supervision. Although expected to farm, the Indians did not understand the white man's ways or tools, were without equipment and no adequate system of credit was available to them. At the same time there was an urgent demand on the part of whites to lease Indian land. As a result instead of being teachers the "farmers" soon came to act largely as lease clerks and the Indian land owners managed to eke out a meagre existence on the income from their leases.

Two factors led to the change from the boarding school policy for Indian education :

(1) In some instances due to local situations Indian children were placed in public day schools along with white children or in special day schools for Indians. So satisfactory were the results that this plan of education came to be advocated on its merits.

(2) About the same time the emphasis of social workers in favor of home care for children as opposed to institutional began to affect the attitude toward Indian education. This was best brought out in a survey of Indian Affairs made by the Institute for Government Research of the Brookings Institution under the direction of Mr. Lewis Meriam and published in 1928. This report showed that not only were educational standards in the government boarding schools low but dormitories were much overcrowded; the Indian children were not properly clothed; their diet was inadequate both in quality and quantity; the personnel in charge of the children, with some very fine exceptions, was not properly trained and lacked any conception of the needs of the Indian children or of the best methods of meeting such needs.

In 1929 two Philadelphia Quakers, Charles J. Rhoads, for many years an officer of the Indian Rights Association, and J. Henry Scattergood were placed in charge of Indian Affairs by President Hoover. They introduced many reforms into the Indian Service. A programme of change from boarding to community schools was definitely entered upon. Standards in the remaining boarding schools were greatly improved. The policy of employing trained social workers and technical experts in strategic positions was established. Two positions of Assistant to the Commissioner were created—one in charge of Personnel Relations, one of Property Relations. Trained social workers were placed in each position. The field work was divided into five divisions with a well qualified person in charge of each.

Although much remained to be done when the Rhoads-Scattergood Indian Administration was replaced with the coming in of Mr. Roosevelt and his Indian Commissioner, Mr. John Collier, the tribute paid by the new Secretary of the Interior, Harold L. Icbes, is significant :

"You took the Service over at a time when it was disorganized, and you have reorganized it on solid lines and introduced scientific principles of personnel, expert advice; you have laid a solid foundation and built a structure upon which Mr. Collier now can build the superstructure, following the same ideal that inspired you for a betterment of the service in the interest of the Indian."

WORLD OF BOOKS

Le Academie Francaise 1629-1793 : *By Frédéric Masson; Published by Paul Ollendorff, Paris; Price 15 Frs.*

Mon. Frédéric Masson had the honour of presiding over the Institute and of publishing quite a library of books on the Napoléonic cycle as well as on some 18th century celebrities. With the vision and enthusiasm of a historian he has given us a detailed and inspiring narrative of the evolution of the illustrious *French Academy* which should be read by all interested in the Tri-centenary of that institution. He brings the narrative down to 1793 when the National Convention temporarily abolished the Academy on the motion of Abbé Gregoire (1750-1838). The chapters on the early unofficial beginning and those on the sacrifices of the Academicians in the days of the Revolution, will move the heart of thousands of readers. Some rare pictures and portraits illustrating the history go to enhance the value of the volume.

L' Institutt de France : (Illustrated) *in two Vols.; Published by H. Laurens, Paris.*

This is a valuable and interesting collection of *illustrated* articles by eminent French *savants* surveying the various departments of the French Academy which came to be styled also as the National Institute. M. Alfred Franklin, the Honorary Director of the *Bibliotheque Mazarine*, wrote on the "Buildings and edifices." M. Georges Perrot, Secretary to the *Academie de inscriptions et Belles-Lettres* chronicled its achievements and gave a history of the *Institute;* while that of its earlier incarnation, the *Academy*, was surveyed by M. Gaston Boissier. The Academy of Sciences found its able chronicler in M. Gaston Darboux, The Academy of Fine Arts in M. Henry Roujon and the Academy of moral and Political sciences in M. Georges Picot, each occupying the proud rank of the perpetual Secretary. Nearly all the outstanding personalities and events are visualized by a series of illustrations, which are special features of the series of *Les grandes Institutions de France* launched by the veteran publisher who has given similar volumes on the *Bibliothèque Nationale, The Coins, The University of Paris* etc. Such illuminated volumes redound greatly to the merit and prestige of French publishers. It is high time that the universities and learned societies of India should think of compiling such illustrated chronicles for their posterity.

Annuaire de l' Institut de France (1934); *Published by the Imprimerie Nationale, Paris.*

The National Institute of Paris publishes every year this useful handbook giving particulars about its four principal divisions together with their various prizes and endowments, the Library of the Institute (Paris) Condé museum, (Chantilly) Lovenjoul Collection (Chantilly) etc. A complete and up-to-date list of the names and addresses of the members, correspondents and associates is given at the end. About 15 closely printed pages devoted to the listing of the prizes and endowments testify to the noble enthusiasm of the French people for the encouragement of Arts and Sciences. The only foundation of the Institute outside France is that of Edmond de Rothchild 185, Queens Gate London, where about 20 French research students and artists may stay and pursue their work as guests of the *Maison de l'Institut de France à Londres.*

Valmiki Ramayana : *By Prof. P. P. S. Sastri, B.A. (Oxon) with a foreword by the Rt. Hon. V. S. Srinivasa Sastri;*

Published by G. A. Natesan & Co., Madras, Re. 1-4.

We congratulate the publisher on this popular and cheap edition of the first epic of India. *The Bhagavad Gita* and *Dhammapada* have already been distributed by Mr. G. A. Natesan, for years, in thousands. But the Ramayana was a different proposition being a very big book not easily amenable to condensation. So much therefore is the credit of the editor Prof. Sastri of the Presidency College, Madras. His constituted text follows the original very closely so much so that the reader is at a loss to discover the pruning knife deftly used by the editor. His English rendering also is lucid and literal as far as practicable. A "well merited meed of praise" has been bestowed on the learned translator by Srinivasa Sastri in his *Foreword*. The book should be in every school and college library.

TEACHINGS OF SRI RAMAKRISHNA: *Published by the Advaita Ashrama, 4 Wellington Lane, Calcutta; Pages 401 with a portrait Price Re. 1-12.*

The original Kathamrita (Nectar of Discourses) was published in English as the *Gospel of Sri Ramakrishna*. Then the teachings of the Master were published in *two* volumes which however were somewhat expensive. Now those volumes have been re-edited and condensed into this excellent volume which is remarkably cheap and which any one may procure and carry in the pocket some of the rarest gems of spiritual musings: God personal and impersonal, Avatara, Jnana and Bhakti, conquest of Desire, spiritual practice, self-knowledge, God in everything, are some of the topics of the profound symposium from one of the rarest spirits of our age whom Mon. Romain Rolland has announced before the Western world through his soul-stirring studies. In view of the coming centenary of Sri Ramakrishna, we welcome the publication of this beautiful book and wish it the widest circulation in the East and the West.

LES AGES DE L'INTELLIGENCE *par Léon Brunschvicg de l'Institut. Felix Alcan, Paris 1934.*

In a nation of Philosophers, Leon Brunschvicg is an outstanding personality. He thinks and invites others to think, but above all he tries to bring thought into intimate relation with Life. Hence his bold challenge against the formal division of Life and Thought into compartments like past, present and future. Hence his ardent appeal through French *ironie* to the present generation of his pupils of the University of Paris. "They have every reason to wish that To-morrow should not resemble To-day but we too are as much justified in wishing that the Day-after-tomorrow should but be a recapitulation of Day-before-yesterday"! What a living spark of Truth in the disguise of Humour! In this age of disorder, chaos, blind impulse atavistic relapse to primitive sensibilities and queer and pathetic reliance on an irrational mysticism, he gives us a veritable declaration of the Rights of a Rational Man. His innate sense of reality stands in the way of ignoring the formidable forces of un-reason masquerading before as to-day hypnotizing the youths of all countries. But he goes forward in full confidence of his mission to establish Reason as the only searchlight in the tempestuous ocean of warring races and conflicting passions. The generation of Einstein and de Broglie should have the courage to affirm that its hand is not empty and that it has something positive to offer even in this age of "apparent failures" (as says Robert Browning) when "religions are excommunicating one another through a most violent and tragic competition and nations are exterminating one another through hatred". Here he is more than a philosopher, he is a prophet; and his guidance will be of inestimable value to our benighted generation, reconciling as he does with superb erudition and intuition, the past and the present with the future. A specialist in the thoughts

Spinoza and Pascal as he is, Leon Brunschvicg in his works showed a rare combination of audacious research and ardent conviction.

CARNEGIE CORPORATION OF NEW YORK: *Annual Report (1934).*

Mr. Frederick P. Keppel the veteran President of the Corporation surveys its activities and draws some important conclusions. The broader problems of social, educational and economic research are expected to be tackled by the Central Government; but its preoccupation with other pressing problems often leave considerable scope for private endowments and corporations in the above fields. Recently an English paper observed that the American Government had always funds ready to pay their so-called "War veterans" of problematic wars but made little provisions for the improvement of the health or education of the nation. Only in 1923 Dr. H. S. Pritchett, the Acting President of the Corporation, stated that "one of the basic conditions for the creation of foundations in any country is the social tradition which favors *private* as against Government initiative in philanthrophy." But, thanks to the dynamical policy of President Roosevelt, and to the grave economic crisis, the U.S.A. Federal Government has entered "into many fields in which the foundations have been," to mention among others in geological and agricultural researches as well as in social and natural sciences. This will be clear to any one caring to go through the 400 pages of a monograph on the "Social and Economic Reconstruction in the U.S.A." published by the International Labour Office, Geneva. So private philanthropic organizations of U.S.A. must be adaptible enough to face new problems of administration and economy. Mr. Keppel very appropriately gives a table of the Capital Assets of the 16 leading Foundations of U.S.A. between (1930-1933) and we are filled with admiration for the great work that unofficial America has done in the field of philanthrophy. Most of the foundations however, by virtue of their original trust-deed or charter are obliged to limit their beneficial activities to the New world or primarily to the Christian world. The only Endowment going so far, beyond those limits is the Rockefeller Foundation which in the last 15 years has spent about $15,000,000 dollars to improve the health conditions of humanity as a whole. That is how the non-christian Orient and countries like China and India (modestly though) have benefited by the Rockefeller Funds. The Carnegie Corporation however is obliged to restrict its activities to U.S.A. primarily and can minister to other parts through the *British Dominions and Colonies Fund.* But even here a vast sub-continent like India with 350 million souls which is neither a British Dominion nor a British colony, must remain deprived of the generous provisions of the Carnegie Corporation till the *letter* of the law is made to subserve the *spirit* in which the noble donor made his gifts.

India has responded warmly to our appeal for the celebration of the First Birth Centenary of Andrew Carnegie and we hope that the Carnegie Corporation of New York which has taken up the programme of their *national* celebration would come forward to give it an *international* character by supporting our project of establishing a permanent Carnegie Memorial for India. In course of his eventful career and travels Mr. Carnegie personally visited India as we find in his *Autobiography.* And coming as he does from Scotch parents his memory is cherished warmly by many influential Scotch residents in India who would readily co-operate with the Indian admirers of Mr. Carnegie if the New York headquarters of the Corporation sponsored a scheme for perpetuating in India the memory of the great benefactor of mankind.

ANQUETIL-DUPERRON : *By Raymond Schwab with a Preface of Prof. Sylvain Levi; Published by Ernest Leroux, Paris.*

Biography occasionally gains the dignity of history but rarely does it develop the interest of a romance. Now and then a personality like Anquitil-Duperron however appears and by sheer living elevates his life into a high class novel! Born in 1731, he was shown a fragment of Zend text in the Royal Library of Paris when he was barely 23 and in February, 1755 sailed for India to recover the secret of the Brahmanic Vedas and Iranian Avesta. Reaching Pondicherry (10th August, 1755) after an atrocious voyage he set about learning the "mysterious languages : Persian, Sanskrit, Bengali and what not for we find him convalescing in Chandernagor (April, 1756). Thence passing through Bernagor (?), Cassimbazar, Benares, etc., he reached (1757) Surat, and started working at the Avesta with the Parsi priest Darab. That was the epoch when Dupleix and Lally were losing India and Clive and Coote were gaining India. But amidst those rise and falls of nations, this queer precursor of the French Revolution was silently conquering new worlds of culture and idealism by rediscovering the Avesta, the Upanishads and the Maha-Bharata long before Wilkins and Sir William Jones. Returning to Paris he met with hostile incredulity or superior condescension of Voltaire and Diderot but steadily worked at the materials collected, published the Avesta with translation (1772) and the Upanishat (1804) a year before his death (1805). Honoured with the invitation to the membership of the French Academy he refused politely the honor because he would not take the the oath to Napoleon! Very truly Prof. Sylvain Levi observes in his touching Preface : "Amidst so many injustices it was justice of some sort that at the end of his life, a singular concourse of circumstances confer upon him the privilege of initiating the occident to the metaphysical speculations of the *Upanishads* which would partially renovate the conceptions of Europe. He perfected his life in an apotheosis of sordid and sublime misery—the misery of a real Saint." We fully endorse his observation and recommend the noble tribute of M. Raymond Schwab to every learned Indian and to Indologists in general so that *translations* of this inspiring book might be promptly made in different languages of India. The actual life of Anquitil Duperron runs to 132 pages followed by "The Exposition of the Civil and Religious usages of the Parsies" by the great Anquitil himself (pp. 133-192) and at the end (193-236) we find the summary of two papers (written in 1916) by the late Dr. J. J. Modi on "The Dastour Darab and Anquitil-Duperron." With characteristic historical justice in 1925 was discovered the personal copy of the *Zend-Avesta* (which was translated in Surat in 1759 and published in Paris 1771) with the notes of Anquitil preparing for a fresh edition! That rare copy was found in a private collection of Colombo, presented to the Cama Institute of Bombay and brought over to Paris to be presented to the *Société Asiatique* by Dr. J. J. Modi. Such miracles do happen now and then and Mon. Schwab and his Sponsor Prof. Levi whom he justly calls "Prince des etudes Orientales"—have earned the permanent gratitude of all of us for this superb biographical study.

VICTOR JACQUEMONT : *Un ami de Stendhal. By Pierre Maes with a Preface of Fortunat Strowski of the Institute. Published by Desclée de Brouwer & Co., Paris.*

Victor Jacquemont (1801-1832) is another remarkable character that France has offered to India. He was born when the great Anquitil's life was ebbing away; but his was a life rich with years and rare experience while Victor was cut off at the very prime of his life. Even then he left such an indelible mark on his generation that by the time we were called in 1932 to celebrate the centenary of his death, we find quite a library on this French naturalist. If Anquitil crossed the paths of Voltaire and Diderot, Caylus and Sacy, so in his brief yet brilliant career, Victor Jacquemont shone amidst some of the grand luminaries of the literary horizon of the Restoration: Tracy and Thierry, Stendhal and Merimée among others. The picture of that *Salon* has been drawn with rare art and vivacity by Mon. Pierre Maes who devoted twenty years of his life to this branch of study and succeeded thus in bringing out the first complete and convincing biography of Jacquemont. How he travelled through U.S.A. and England and finally sailed as the naturalist-collector for the Museum of Natural History to India, his extensive travels and extraordinary contacts in India till he died prematurely in Bombay (December, 1832) were narrated with a copiousness of new documents that make the book an invaluable guide to us. Nearly half the book is devoted to India covering the last few years of his life and Indians are specially beholden to the author for having given us this excellent portrait of the friend of Raja Rammohun Roy whom he met at his Calcutta home and whom he wished to meet again in Paris where Rammohun was so warmly received in 1831. The learned biographer has given an exhaustive Bibliography and a few rare *sketches* from the talented traveller who carries on the glorious traditions of Bernier, Tavernier and Anquitil-Duperron. The first of the book—"In France and America," gives us heaps of unpublished materials and his valuable correspondence with Stendhal and the Swiss scholar Jean de Charpentier, which were first published by Mon. Pierre Maes, would go to convince the public that in this new biography he has given us a rare collection—in fact a miniature library in the shape of a book.

ETAT POLITIQUE ET SOCIAL DE L'INDE DU SUD EN 1832: *By Victor Jacquemont. Edited by M. Alfred Martineau. Published by Ernest Leroux, Paris.*

This is the final part of the famous "Journal de Voyage" of Victor Jacquemont, which came to be re-edited and published, by M. Martineau. The first volume was so well received that the learned editor very wisely got the second volume ready for the press and has thereby earned the gratitude of his readers who were longing to have a complete edition. We had the privilege of publishing a long and appreciative review of the first volume in our journal, last year, we find the same sense of expert documentation and devoted research. M. Martineau is a veritable encyclopedia of French Colonial history. As a former Governor of Pondicherry, as Professor of Colonial History at the College de France and as the present President of the Society of French Colonial History, he has discovered and published heaps of rare documents on that subject not forgetting his latest study on "Bussy in the Deccan 1754-58" just printed in the *Revue d'Histoire des Colonies* (1935). He has announced that a Society of the Friends of Jacquemont had been created after the centenary celebration in 1933 and that like the two recent publications of his travels, other text and documents would be collected and published.

The volume under review records his trip through Rajputana, Malwa, Ajanta (without suspecting the frescoes!) Aurangabad, Ahmednagar Poona and Bombay where he finally succumbed (7, Dec. 1832) leaving *three years* of his impressions of contemporary India. His enthusiasm for the British officials, and their so-called "mission" in the Orient, his somewhat detached treatment of the social life of the Indians and queer judgments thereon may be read by us to-day with certain amount of "Oriental humour" that still we are capable of; but as spontanous reactions of a sensitive European mind against the half-realised modern Indian society and politics, this travel-diary of Victor Jacquemont would ever remain of great interest to all sections of the Indian people.

HANDBOOK OF NATIONAL CENTRES OF EDUCATIONAL INFORMATIONS: *Published by the International Institute of Intellectual Co-operation, Paris. Price 5/6d.*

Talking glibly as we do to-day, of internationalism in season and out of season, we should be surprized to notice that the necessity of establishing National Educational Information Centres was not felt till a Committee of Educationists moved in July 1932, to take action, along that line in the 14th Session of the International Committee on Intellectual Co-operation. The League of Nations was active already for over twelve years, but had no time apparently to think of this most vital line of co-operation between nations through their Educational Centres. We We are glad that the Paris *Institute* has come forward to co-ordinate their activities and has published this highly useful Handbook. It describes the constitution and principal activities of the various Centres. It also gives a list of the chief Educational Journals published in each country enabling foreign educationists to keep in touch with them. Recording, as it does, the trends of events down to 1934, we find 33 nations or countries represented as possessing organized Centres, mostly from Europe and America. Africa is represented not by the indigenous races but by European settlers of South Africa, showing rather scant appreciation of the grave cultural and racial problems in the Dark Continent to which The Carnegie Corporation has dedicated *an Institute* a specially endowed *Institute of Race Relations* of tremendous educational significance. The vast Continent of Asia is represented only by Japan and China, most of the Asiatic nations including India with 350 millions, being strangly neglected! The less organized such oriental nations are the more attention of the League should have been bestowed. On the contrary it has drawn subsidies from them—from India almost the equal amount she got from Italy or Japan and yet the League never bothered about developping active intellectual co-operation through their educational Centres. It is high time that the League should try to rectify these defects threatening it to be condemned as the League of Western Nations. Why not an extra-European section in the Intellectual Co-operation division as we find in the I. L. O.? India with her gigantic cultural problems certainly deserves closer attention and better treatment.

PUBLIC WORK POLICY (1935): *Published by the International Labour office, Geneva. Price 4s. or $1 dollar.*

The I. L. O. is the only institution to-day to offer it services to the study and exploration of possibilities in any case of economic or labour mal adjustment. True to its noble tradition it set about investigating the effects of initiating Public Works on the omnious unemployment problems in every country to-day. Thus we get the valuable monograph under review which we recommend strongly not only to the official but the non-official agencies like Municipalities Chambers of Commerce, Universities etc. of our country. Surveying the Recent Trends, the book discusses elaborately the Financial Problems involved in instituting Public Works: Loans, taxation etc. If applied wisely the Public Works policy may go beyond merely relieving temporary unemployment and develop a co-ordinated scheme of International co-operation which would benefit individual units as well as the general humanity. The treatment is as lucid as it is comprehensive and we hope that it would be utilized not merely by Academic Economists in their class rooms but by politicians and business magnets in the practical field of national and international economic reconstruction.

INTERNATIONAL FORUM

International Cultural Relations and Japan.

When the Christian West seems to be terribly upset about the "Manchurian incident" (as if there are no such *incidents* in the political annals of Western powers), Japan quietly retires from the League of Nations only to affirm her closer co-operation with the non-political I.L.O. and the Intellectual Co-operation Section. Recently Prof. M. Anesaki made a highly dignified and philosophical statement in Geneva explaining the deeper spiritual aspirations of the Orient which has been reproduced in the April issue of the *Young East*. That paper started by learned Japanese Buddhists like Dr. J. Takakusu and others used to voice the spiritual Japan and although suspended for a while has been happily revived. Last year marked the 70th anniversary of the foundation of the glorious Meji Era and several papers issued special numbers—notably among those was *The Japan Times and Mail*, whose president is Hitoshi Ashida representing the *Seiyukai* the oldest and most powerful political party in the Japanese House of Representatives: He observed very wisely that the Occidental imitations of the Japanese "has created the idea that the other peoples of the East will soon follow suit and that the Orient will in time be entirely westernized." But, says Mr. Ashida, such a dull uniformity will not result, on the contrary, "both East and West will preserve intact their essential identities, just as snow, water and clouds are distinct from each other although all are forms of moisture." This a profound statement from Modern Japan which speaks through another progressive paper *Nippon* (a richly illustrated Quarterly) of Tokyo. Here we read the noble words of a great Japanese journalist Seiji Noma who controls about 70 per cent. of the monthly Magazines of Japan:—"The supreme ideal of humanity is Peace and the spirit of arriving at that ideal is also Peace. I cultivate and propagate the idea of world Fraternity, the spirit of philanthrophy and of reciprocal gratitude in this world as a whole."

Another cheering news is the organization of the *Kokusai Bunka Shinkokai* or the Society for International Cultural Relations in Tokyo. Mr. Setsuichi Aoki, its General Secretary has given a detailed programme of work in the latest issue of *Nippon*. Its chief aim is to "make know to the world the best elements of their culture which has a background of more than two thousand years." Founded in April, 1934, the Society has done considerable work within a year sending eminent sons of Japans like Prince Konoye (President) and Dr. Anesaki (Director) to develop international contact, deputing representatives like Mr. Nakaya to South America and Mr. Marmuo to the International Conference of Museum Experts in Madrid, sending learned lecturers to U.S.A., Great Britain and France; holding Art Exhibitions in Johannesburg Antwerp, and New York; inviting foreigners and foreign organizations, organizing lectures, musical recitals, film productions, encouraging research, subsidizing artists and scholars like Kosetsu Noshi painting frescoes in the Vihara of Sarnath, and helping the diffusion of standard books on Japanese art like that on *Hirosige* by the eminent Poet Yone Noguchi. Moreover the society will publish Bibliographies of standard works on Japan and encourage the translation of good books in English and French, *e.g.*, on the social and Economic History of Japan; the Dolls of Japan; the Masks of Japan; A History of Japanese Literature, etc.

We congratulate the Society on their happy idea of developing cultural relations abroad and, offering our hearty co-operation, we hope that all such publications in English and French should be regularly sent to friendly journals and organizations of India which are eager to know more and more of the art and literature, religion and ideals no less than the political social and economic developments of Japan.

Asutosh Hall Library and College.

The public of Calcutta and the Staff and Students of the Calcutta University celebrated with due solemnity the eleventh death anniversary of Sir Asutosh Mookerjee. That reminds us of the fact that we have not yet succeeded in collecting funds sufficient for the completion of the Memorial of that Great Man who consecrated his life to the cause of higher education in Bengal. That memorial as we find from the Committees Report will consist of a spacious Hall, a big Library and the College perpetuating his name. The construction works are hampered owing to lack of funds although the Corporation of Calcutta, the Bengal public and the Asutosh College authorities have combined to subscribe over a lac of rupees already. But the total cost will be about Rs. 250,000 and the Committee has submitted an application for a grant of a lac of rupees to the Government which, we hope, will respond generously to the appeal. The old boys of the Post Graduate Department and the *alumni* of the University of Calcutta, now well posted in life should now come forward to help the Committee in completing the Memorial. Moreover, we should not forget that Sir Asutosh was an All-India figure in the field of University education and his friends and admirers outside Bengal should exert their influence so as to fill up the denuded purse of the Memorial Committee of Bengal. We especially appeal to the Trustees of the Tata and of the Wadia Charities of Bombay to contribute to the funds with their usual generosity and cosmopolitan outlook. The Native States of Bengal, Behar and Orissa whose subjects derived for years, considerable benefit from the University of Calcutta, may also come forward to subsidize the noble project. The matter is urgent and we hope that the Indian public would respond to our appeal promptly. All contributions should be sent to and thankfully acknowledged by the Treasurer, Asutosh Hall and College Building Fund, 147, Russa Road, *Calcutta.*

The Sanctuaries of India: *Aux Indes Sanctuaires.*

Paris publishers like Van. Oest hold a record in authentic and tasteful documentation as in the famous series of *Ars Asiatica.* Paul Hartmann carries on that noble tradition through his brilliant publications like Haute-Montagne, En Grece, Retour en Grece, etc. Now he has offered a volume of rare taste and value on Indian sanctuaries commented by Odette Bruhl of the Museé Guimet of Paris and prefaced by that *doyen* of Indologists, Prof. Sylvain Levi of College de France, who gives a brilliant insight to Indian life and monuments. In 120 plates printed in *heliogravure* on excellent paper, the publisher has given us a superb album on India for a very reasonable price (30 frs. only). The religious centres of India from Ceylon to Nepal and the Himalayas, have been brilliantly illustrated and the special feature of the book is the collection of rare photos from Nepal which were procured through the courtesies of the Nepal Durbar. An Indian edition of the Album with the French Preface and notes translated into English would be most welcome. Our schools and colleges should include the *Album* in the list of their Prize-books so as to encourage our students to learn artistic photography and thereby love the priceless art treasures of India.

An Imperial History of India.

More than ten years ago, Pandit Ganapati Sastri published a corrupt Sanskrit text of the *Manjusri-Mula Kalpa* from a single manuscript in the Trivendrum Sanskrit Series. The value of the work was immediately appreciated by Prof. Sylvain Levi of Paris who encouraged his talented pupils like M. J. Przyluski Mmlle. Lalou and others to exploit the rich materials contained in that work of an encyclopædic character. Already a treatise on Buddhist iconography and painting has been published by Mmlle. Lalou, discussing some of its chapters on Art. The sections on Geography, ethnography, etc. have been discussed by Prof. Levi and Mon. Przyluski in several important communications, comparing with the faithful Tibetan translation of the text. It redounds greatly to the credit of Indian scholarship that the historical chapters have now been presented brilliantly by Mr. K. P. Jayaswal and Rev. Sankrityayana the latter collating the Sanskrit and Tibetan versions so as to ameliorate the text and the former supplying a learned *Introduction*, incisive *Notes* and an exhaustive *Index*. The book has been significantly dedicated by Mr. Jayaswal to Prof. Sylvain Levi that indefatigable searcher in the polyglot world of Buddhist texts.

The *Manjusri* gives the history of India from the 7th century B. C. to 8th century A. D. with special emphasis on the Saka and Post-Scythian periods giving a connected narrative from 78 A. D. to the beginning of the Pala period (*circa* 800 A. D.) Composed about 800 A. D. *Manjusri* came to be so famous as to provoke a Tibetan translation of about 1060 A. D. Thus while the philosophical encyclopædia like the *Tattva-Samgraha* was being compiled, the *Manjusri* was giving a synoptic survey of the history and culture of Post-Buddhist India. Ever since the days of the famous *Chronicles* of Ceylon, the Buddhist authors were enriching our historical literature and the *Manjuṣri* ḳeeps up nay elaborates that tradition and technique. Mr. Jayaswal has earned the permanent gratitude of all scholars and of Indologists in particular by this superb edition. Nearly quarter of a century ago he opened his brilliant career as an Indologist with his studies on the *Artha Sastra* and *Hindu Polity* and we offer him our felicitations on his 25th Jubilee while he sees the *Imperial History of India* through the press. In between flows the beneficial current of his creative research through the valuable papers published in the Journal of the Bihar and Orissa Research Society, through his *"Manu* and *Yajnavalkya"* through his 'Bharasiva and Vakataka chronology', through his brilliant scheme of the History of India outlined in his Presidential address before the Orientalists Conference, Baroda, not forgetting the latest though not the least of his discoveries, the incomparable *Kurkihar Images* published in the Journal of Indian Art. May his example inspire the rising generation of Indian scholars to similar achievements!

MADAME MARIE SKLODOWSKA—CURIE
(1867—1934).

4th July, 1935 marks the first death anniversary of the world-renowned Lady-physicist of France. Born in Warsaw (Poland) she migrated to Paris in 1891 and joined the University taking full risk of privations facing a young and friendless girl of 24. Between 1893-94, she came to be a "licenciée" (corresponding to our M.A.) in Physics and Mathematics, and started her researches in experimental physics in the laboratory of Lippmann. Pierre Curie (1859-1906) met her in 1894; the two recognized each other from the beginning as predestined companions and they married in July 1895 sharing a life of severe economy but drawing great inspiration from mutual sympathy and passion for science. Between 1878-1883 Pierre Curie with his brother Jacques gained renown through the discovery of Piezo electricity and the new electrometre resulting thereform was utilized by Mme Curie in her researches on the Uranium rays discovered by Henri Becquerel (1896) who shared the honour of the Nobel Prize for Physics (1903) with Mon and Mme Curie. The brilliant collaboration of the husband and the wife between 1897-1902 forms a unique chapter in the history of scientific research. In 1903 Murie Curie got her Doctorate with a thesis "On the Radioactive Substances" and Pierre Curie got the Davy medal of the Royal Society of London after a lecture on Radium. The Nobel Prize followed (1903) and a new chair was created in the University on Radioactivity. In 1905 Pierre Curie came to be a member of the Institute but was killed in a street accident in 1906 (19th April) leaving Marie Curie alone to work in their favourite Ecole de Physique et de Chimie down to 1916.

In 1911 she got the Nobel Prize for the second time in chemistry—a rare honour for any scientist. Between 1909-14 their long dreamt of Institute of Radium came to be built with the active co-operation of the Pasteur Institute and during the war showed the great promise of radium in curative treatment especially in cancer and malignant tumour. In 1920 the new Endowment *Fondation Curie* was created; in 1921 Mrs. Meloney raised a big sum to present her with a gramme of Radium, in 1922 (7th February), she was elected a member of the Academy of Medicine and in 1923 the 25th anniversary of the discovery of Radium was celebrated when the French Government voted 40,000 francs to her to be utilized by her daughters Irene and Eve by reversionary rights. Worthy daughter of great parents, Mme Irene Joliot-Curie the eldest daughter is carrying on that tradition of brilliant research in the Department of Radioactivity.

Before her death (4th July, 1934) she had the satisfaction of visiting her native land in 1932 (May) when the Institute of Radium in Warsaw was inaugurated with the President of the Republic greeting her and she remembered how forty years ago in 1891 she left her beloved motherland then oppressed by Tsarist Russia! France was her land of adoption and she has brought glories not only to the lands which gave her birth and nourished her but to entire womanhood proud of her phenomenal triumphs. Her innate goodness prompted her to serve from the beginning the Intellectual Co-operation section of the League of Nations which recently paid a glowing tribute to her through President Gilbert Murray. Poland has given to humanity a great Astronomer Copernicus a great composer Chopin and a great researcher Madame Curie. We are greatful to her that amidst the severe reticence of a model scientist she left for us nevertheless a most inspiring portrait of her husband collaborator: (Vide Pierre Curie by Madame Curie Macmillan Co. New York 1923). She was one of the greatest women of history and in recording our feeling of profound respect for her we thank Dr. C. Regaud of the Academy of Medicine, Dr. George Fournier of the Laboratoire de Madame Curie and Mme Adrienne Robert Weill, her devoted pupil, for the valuable information they have kindly supplied to us through their articles and studies.

INDIA AND THE INTERNATIONAL P.E.N. CONGRESS IN BARCELONA (20—25 MAY 1935).

The Barcelona P.E.N. Congress was a great success and while endorsing wholeheartedly its programme, we draw the attention of the Indian public to the momentous resolution sponsored by the English and the United States Centres and unanimously supported by the International Executive Committee.

"That this Conference reaffirms its conviction that freedom of expression and publication is an inalienable right of all creative workers; that any censorship of literature hinders authors in their work, and is treason to the rights of conscience, and should be resisted by all authors, whatever the nature of the censorship. And this Conference believes that the first duty of every author is the pursuit of truth and the first duty of all governments to the author is to see that he is not hampered in that pursuit.

This Congress recognizes that in a certain number of countries authors, members of the Federation of the P.E.N. are not in a position to put the foregoing principles into practice. It calls upon the Executive Committee to make such protests or demands as may be necessary whenever the occasion arises in these countries."

The above resolution which was carried unanimously proves, beyond doubt, that the P.E.N. is growing from a mere international club organizing dinners and excursions into an intellectual Internationale safeguarding human conscience.

Our Indian P.E.N. was ably represented at the Congress by our esteemed friend and colleague Madame Sophia Wadia. She has justly been greeted as "the energetic organizer and inspirer" of the Indian P.E.N. as we read in the latest "P.E.N. News" of the London headquarters where she will be a special guest at the dinner with Sir John Foster Fraser as Chairman. We quote below the following account of her activities in Barcelona as printed in the June *News*:— "Mme. Sophia Wadia (India) made an impressive appeal to the P.E.N. to stimulate contact between Eastern and Western cultures. Her speech was received with an ovation. Madame Wadia put forward the following resolution, which was carried unanimously, and the International Executive Committee was asked to deal with it:— 'It is suggested that this Congress approve that a Committee of P.E.N. members be appointed to determine the desirability and feasibility of sending a P.E.N. deputation, free from political aims and bias as from governmental interference or support, to centres of culture in Asiatic Countries for the two fold purpose,

(*a*) Of bringing fraternal greeting from Western P.E.N. members to their Asiatic confrères and, with the co-operation of the latter, of labouring actively to spread among the people of Asia the message of goodwill founded on cultural idealism and to explain to them the merits and worth of Occidental culture, and

(*b*) Of seeking and accummulating such principles of old and almost forgotten Asiatic literary cultures as will energise members of the Deputation to use them in giving a fresh impetus to literary activities in Europe and America'."

A MESSAGE FROM THE BENGALI P.E.N. TO THE INTERNATIONAL P.E.N. CONGRESS, BARCELONA.

Prof. Dr. Suniti Kumar Chatterjee, M.A. (Cal.), D.Litt (London), author, of The Origin and Development of the Bengali Language writes:

The Bengali language has a history going back to at least a thousand years; the language originated at the close of the first millennium A.D. from a kind of vernacular ancient Indian speech current in Eastern India, which may roughly be described as a young form of Sanskrit. The language is an important one, being spoken by some 53.5 millions of people in the provinces of Bengal, Bihar, Orissa, and Assam. Of course, Hindusthani (Hindi) is the most important language of India, her representative speech, but Hindusthani, although current among some 140 millions as their language of literature and public life, is the home language, *langue natal,* of a very much smaller number of people, less than that of Bengali. Bengali is the 7th great language of the world in point of numbers, coming after English, Northern Chinese, Russian, German, Spanish and Japanese.

Inspite of its importance in India, where it possesses the most advanced literature of any vernacular speech and where it is exerting a direct or indirect influence on the other languages, Bengali remained practically unknown as a great language outside India before the award of the Nobel Prize for Literature to Rabindranath Tagore in 1913. British and European admirers of Bengali were there, but interest in it was naturally restricted to Indianists only. As the language of an important major province, administrative necessity made the acquirement of Bengali obligatory for British officials of certain classes posted to Bengal, and Bengali lectureships are to be found in London, Cambridge and Oxford. One English Professor of Bengali, late Prof. J. D.

Anderson of Cambridge, once observed that the British Empire possesses two languages with first class literatures *viz.* English and Bengali ; and another English admirer of Bengali described Bengali as combining the mellifluousness of Italian with the power of German to express complex ideas.

Bengali deserves to be well-known and to have an honoured place in the comity of modern languages and literatures for the intrinsic merits of both the language itself and its literature. It is an Indo-European speech, a distant cousin of English, German, French, Italian, Spanish, Russian and Persian. It has inherited the traditions and vocubalary and with that much of the power of Sanskrit. Its literary history extends from about 1,000 A.D. onwards and in its literary output, it has produced in its old and medieval forms some mystical love poetry of an extraordinary quality, a number of ballads in verse which mark the high water level of popular social romance and some high class narrative poetry. In its modern literature Bengali adapted and naturalised some European forms like the Blank Verse and the Sonnet, some of the Bengali poets, dramatists and other writers of the second half of the last century linking up the literature with the literatures of Europe. It produced a number of poets and other writers who can take their rank with the best geniuses in other languages, like Chandidâsa, the lyric poet of the 14th century, the Vaishnava lyric poets of the 16th and 17th centuries, the poet Bhâratchandra (18th century) and the great 19th century masters—Michæl Madhusudhan Datta (poet), Bankim Chandra Chatterji (novelist) and above all Rabindranath Tagore. Among elder and younger contemporaries of Tagore there were and are poets and novelists of a brilliance unique in India. The intellectual pre-eminence of the Bengali speaking Indians and their sympathetic acceptance of modern ideas and ideals of the West while preserving a very strong nationalism and a desire to retain the best elements of their own culture is well-known in India and outside.

It is gratifying to note that as a member of the Indian P.E.N., Bengali has taken her seat in the more spiritual form of the League of Nations,—the League of Languages, Literatures and Cultures which is embodied in the P.E.N. May this participation in the corporate cultural life of the P.E.N. by Bengali and other Indian languages lead to a greater intellectual amity and a closer spiritual union among the nations by making India, the ancient mother of thought and mysticism, and the rest of the world benefit mutually by this contact.

"LES AMIS DE PARIS."

In the summer of 1934 Professor Sylvain Lévi, the eminent and revered Indologist of the University of Paris, who has gained universal authority and prestige by his works and the teaching in France of Oriental languages and Indian history and literature, entrusted his long cherished desire for the establishment of a Franco-Indian Cultural Association in this country to Lt. Col. M. Bonnaud, Trade Commissioner for France in India, when the latter visited him in Paris.

The object of the Association is to tighten the bonds of friendship between France and India and to create a permanent centre of Franco-Indian cultural relations which may serve equally French and the Indian people. The Association was baptised by Professor Sylvain Lévi as "Les Amis de Paris".

Immediately on his return to India early in 1935, Lt. Col. M. Bonnaud sent out invitations to the Doctors of the Universities of Paris and of other Universities of France as also to scholars who studied in France, at present residing in India, to join the Association, so as to give shape to the wishes of Professor Sylvain Lévi.

Forty scholars from different parts of India have so far responded to the invitation and have given their support to the formation of the Association. The names and addresses of these scholars are given in the enclosed list, to which several other names will be added in the near future, particularly those of the Doctors and Students who are not in Indian at present and therefore could not receive the invitation to join the Association.

Dr. Kalidas Nag, of the University of Calcutta, whose devotion to the cause of Franco-Indian friendship is known to all, has been entrusted with the work of the organizing President and the Headquarters of the Association are at present located at 70, Syed Ameer Ali Avenue, Calcutta.

The formation of this Association whose aim is purely amical and intellectual will develop the spirit of cordiality between the Doctors of the Universities of France at present residing in India. It will also bring in a closer understanding between France and India in every domain.

Let us wish "Les Amis de Paris" long life and express our hearty congratulation to the organizers on their efforts in bringing this promising Association into existence.

List of scholars who have given their support to the formation of the Association —"Les Amis de Paris" :—

ASSAM.

Mr. L. M. Das, Superintendent of Sericulture, P.O. Gauhati.

ALLAHABAD.

Dr. D. R. Bhattacharya, D.Sc. Ph.D., Dept. of Zoology, University of Allahabad.

Mr. B. N. Prasad, University of Allahabad.

Professor N. R. Dhar, D.Sc. (Lond.) F.I.C., I.E.S., Docteur ès Sciences (Paris), Head of the Chemistry Dept., University of Allahabad.

AGRA.

Dr. A. P. Mathur, M.Sc., D.I.C., etc., St. Johns College, Civil Lines.

BOMBAY.

Dr. M. Sageer, B.Sc., (U.S.A.) ; D.Sc., (France), Consulting Industrial Chemist, Pearline Laboratories, Rahman Building, 21-28, Churchgate Street, Fort.

Madame Sophia Wadia, "Hillcrest", Pedder Road.

BENARES.

Dr. C. D. Pande, D.Litt. (Paris), Kashi Vidyapith, Benares.

BARRACKPORE.

Dr. B. C. Mukerji, D.Sc., C/o. Late Sir Surendranath Banerjee.

CALCUTTA.

Dr. D. K. Chatterjee, D.Sc., (France), Managing Director, Union Commerciale Indo-Francaise, 3-1, Bankshall Street.

Dr. S. C. Mitter D.Litt (Paris), 12, Jogesh Mitter Road, Bhowanipore.

Dr. M. Goswami, University College of Science and Technology, Dept. of Applied Chemistry, 92, Upper Circular Road.

Dr. A. C. Ukil, M.B. (Cal.), M.S.P.E. (Paris), 41, Dharamtala Street.

Monsieur and Madame Hemen Ghosh, 41, Dharamtala Street.

Dr. Suniti Kumar Chatterjee, D.Litt. (London), "Sudharma", 16, Hindusthan Park, P.O. Ballygunj.

Dr. Marcel Chatterjee, 50, Chowringhee Road.

Madame Pramila Devi Chaudhuri, 42, Jhautala Road, Ballygunge.

Dr. S. R. Bose, Prof. of Botany, Charmichæl Medical College, 1, Belgachia Road.

Dr. Subodh Chandra Mukerji, Docteur-ès-Lettres (Paris), 3/1A, Raja Rajballav Street.

Dr. P. C. Bagchi, Docteur-ès-Lettres (Paris), 9, Rustomji Street, Ballygunge.

Dr. S. K. Chakrabarti, D.Litt (Paris), 139, Russa Road.

Prof. S. K. Mitra, D.Sc. (Paris), Calcutta University, 92, Upper Circular Road.

Dr. Kalidas Nag, D.Litt. (Paris), P. 283, Park Circus.

DHAMPUR.

Dr. H. C. Joshi, D.Litt. (Paris), Pte. Secretary to Rani of Sherkot, Dhampur, U.P.

DUM DUM.

Dr. Ram Chandra Bhattacherjee, Dum Dum.

DACCA.

Dr. M. Shahidullah, M.A., B.L. (Cal.), Dipl. Phon. (Paris), University of Dacca, Dept. of Sanskrit and Bengali, Ramna.

Dr. Bata Krishna Ghosh, formerly Lecturer in Sanskrit and Comp.-Philology, University of Dacca.

Dr. Rajendra De, Chemistry Dept., Dacca University, P.O. Ramna.

DELHI.

Dr. I. D. Tawakley, Masjid Khijore.

GWALIOR.

Professor H. R. Divekar, M.A., D.Litt. (Paris), Laxmiganj, Lashkar.

HYDERABAD.

Dr. Yusuf Husain, D.Litt. (Paris), Amberpeth, Hyderabad.

KARACHI.

Adrian Duarte, M.A., D.Litt., Prof. of History and French, Sind College.

LUCKNOW.

Dr. K. A. Subramania Iyer, D.Litt. (Paris), Head of the Dept. of Sanskrit and Lecturer in French, University of Lucknow.

Dr. H. K. Ghose, "Ambica Kutir", A. P. Sen Road, Lucknow, U.P.

LAHORE.

Dr. Lakshman Sarup, M.A., D.Phil. (Oxon), Head of the Sanskrit Dept. and Prof. of Sanskrit Literature, University of the Punjab.

Miss Laj Rama Krishna, D.Litt. (Paris), Sir Ganga Ram Hindu Girls School, Jail Road, Lahore.

NILGIRIS.

Dr. N. P. Chakravarti, Ph.D. (Cantab), Govt. Epigraphist for India, Kundah House, Fern Hill.

POONA.

Dr. V. G. Paranjpe, D.Litt. (Paris), Fergusson College, Poona 4.

Miss Zenobia Bamboat, Dastur Girls' School, Poona.

Dr. P. L. Vaidya, D.Litt. (Paris), 12, Connaught Road, Poona 1.

THE FRENCH TRADE COMMISSIONER'S OFFICE IN INDIA.

The office of the Trade Commissioner for France in India, Burma and Ceylon was established in the spring of 1922, with its headquarters in Calcutta. Apart from the various activities connected with the development of Commerce between France and India which form the main part of its work, social and cultural relations have also been one of its aims in the constant and unremitting effort of the head of the office and his two assistants to bring about a closer understanding between the people of the two countries.

In the present state of the world's affair and the inextricable difficulties resulting not only from persistent economic depression which reacts upon other activities of life but arising also from perils coming from other sources, it is gratifying to see an organization doing its best to counteract, in its sphere, such forces of destruction.

The liberal and sympathetic policy pursued by the office of the French Trade Commissioner since the very beginning is appreciated by the commercial as well as the general public of India. The Indian Chambers of Commerce feel it a pleasure to collaborate with it and the general public take it as a "House of France" where everybody is cordially received. To serve and be useful is the maxim which everyone in this office tries to instil into his neighbour.

The commercial and industrial information about France given by the French Trade Commissioner's office in India has opened the eyes of the Indian people. They feel to-day the immense benefit that can be derived by developing the trade relations between India on the one hand and France and the French colonies on the other. The building of the world's biggest liner "Normandie" has shown the excellence and supremacy of the French mercantile marine.

Not only in commerce and navigation but also in literature and science, philosophy and history France made through the ages and is making to-day a very great contribution and a distinct march towards progress. She is most willing to help other nations towards it and to co-operate with them for the welfare of the common people and the benefit of humanity. To the Indian public we can safely say: "Know France better and you will know more truths." This can only be achieved by a very close connection and particularly by regular and direct exchange of news between the French and the Indian Press.

There is yet much to be done to develop the relations between France and India. The trade barriers of the present day are adverse factors which work against the ideal of rapprochement and better contact between the two countries, and the sooner such barriers are removed the better it will be for India and France. In conclusion we send our heartfelt congratulations to Lt. Col. Bonnaud and the French Trade Commissioner's office, on the fulfilment of their mission in India. France true to her noble traditions, is fighting to-day for Liberty of conscience and Humanity transcending racial barriers in this age of political violence and ethnic obscurantism. The technique of the French social and political economy, her enlightened tolerance of diverse creeds and convictions, above all her unfaltering faith in Reason and Culture would draw the Indian mind specially to France in this age darkened by the ominous clouds of Unreason and Barbarism. So France would hardly find a land more propitous than India for the propagation of her Thought, her Idealism and her profound sense of Beauty. May we hope that the noble initiative of the enlightened French Trade Commissioner would meet its logical apotheosis in the foundation of a *Maison Franco-Indienne* (just as we find in the Maison Franco-Japonaise in Tokyo) serving as a permanent causeway of cultural fellowship between France and India. Such a "House of France," may be a permanent Museum of the cultural and commercial products of the French people and would serve thereby the purpose of a great centre of exchange of the educational scientific and economic interests.

INDO-EUROPEAN BUREAU.

We are glad to learn that Sj. Kapil P. Bhattacharyya, B.E., who has just returned from France has not only acquired a technical skill in the building line, but has opened a Bureau both at Paris and at Calcutta (Bharat Bhawan) for establishing a healthy relationship between these two countries to the benefit of both. The object of the Bureau is to work on various ways; it will create a market for the Indian products in France and will introduce French specialities in India; it will make arrangements for opening exhibitions at the principal cities of France to exhibit Indian specialities; it will open touring centres both in India and France to help tourers to both the countries in every possible way; it will try to bring these countries into closer cultural relationships and help students in various ways; in fact the Bureau will be of great service to everybody who want to approach one country from the other for economic or cultural welfare. Those who want information may write to the Calcutta office, Bharat Bhavan Central Avenue.

THE INSURANCE AND FINANCE REVIEW.

The quinquennial Souvenir number of this valuable journal maintains its usual high standard: Notes on International Finance by Dr. Tarak Nath Das, Social Insurances and Social Service in Fascist Italy by M. Moulik, Insurance and Housing Problem by the Managing Editor Dr. S. C. Roy are some of the articles of outstanding merit. It redounds greatly to the credit of Dr. S. C. Roy and his colleagues that in a period of abnormal depression and almost baffling economic complexities, they have nobly upheld the ideals of "service to our Country and to Humanity" and at the same time have contributed substantially to the renovation of Economic thoughts and practices in Bengal. The constructive programme of the English *Review* has been popularized and broadcasted through a sister journal *Clive Street*, a brilliant Bengali weekly. So through the Calcutta College of Insurance, Dr. S. C. Roy is trying to provide a new training and open a new career for our unemployed youths. Between 1930—35 Dr. Roy has developed a veritable Five Years Plan for Bengal with his indefatigable energy and unfaltering faith in our future. Thus he has earned the gratitude of his countrymen and we offer him and his collaborators our sincere good wishes and hearty congratulation. We hope that through a Second Five Years Plan (1935—40) Dr. Roy and his colleagues will carry the torch of economic progress triumphantly, infusing a new hope in the heart of our people who will be thankful for being dragged out of this awful "slough of despondency."

VICTOR HUGO CELEBRATIONS.

The entire French nation and lovers of French literature are celebrating this year the 50th anniversary of the death of the great French writer Victor Hugo (1802-1885). Privileged to visit in 1930-31, his native city the beautiful Besancon and also to witness the centennial performance of his epoch making drama *Hernani* (1830) we offer our homage of love and gratitude to the great poet who was rightly called the Father of modern poetry and who elevated poetry from the level of metrical caprices to be the sonorous lyre of Humanity voicing its joys and sorrows, ideals and aspirations, culminating in his epic romance: *Les Miserables* (1862) Like Tagore he composed verses in his teens and published his first volume of *Odes* (1822) when he was barely twenty. In 1827 he opened his campaigne for Romanticism with his drama *Cromwell.* The Orient attracted him pretty early as we see from his *Les Orientals* (1828) admirable for the colour of its style and richness of rhythm. Then we find him storming the citadel of conservatism with his *Hernani* (1830) and *Notre-Dame* (1831) and yet he had to meet several refusals before he could enter the French Academy in 1841. He was a prominent figure in the Revolution of 1848 and opposing Louis Bonaparte, as the champion of popular liberty Hugo went out in exile for 18 years in Brussels and in the islands of Jersey and Guernesey (1854-1872). Some of his maturest works were published in exile: *The Contemplations* (1856) *The Toilers of the Sea, Ninety Three* etc. Returning to Paris in 1872 after the fall of Napoleon III, Hugo became the chief of the advanced Republican party, proclaiming the ideals of justice of moral and social progress. When he died at the age of 83 and was buried in the *Pantheon,* it was a veritable apotheosis, and after 50 years we find the gratitude of the nation taking shape in the Victor Hugo Museum (with that magnificent statue of Auguste Rodin), Hugo Foundation and Victor Hugo Chair in the University of Paris. The ideals of Liberty Equality and Fraternity first proclaimed by the French Revolution, have found their complete poetic incarnation in Victor Hugo and we, on behalf of the Indian Republic of Letters and the Indian P.F.N., offer our tribute of respect and admiration to that great son of France who cried, in his days of exile defying the apparent triumph of despotism, and in defence of the down-trodden:

"Et s'il n'en restait qu'un, je serais celui-la"!

> **Pour féconder le sillon où germe l'avenir des peuples libres, il n'est pas nécessaire de verser le sang, il suffit de répandre les idées.**
>
> **To fertilize the field whence will spring the future of free peoples, it is not necessary to spill blood thereon, for sowing of ideas will be sufficient.**
>
> **—*Victor Hugo***

OUR BOOK SHELF

India Bureau acknowledges with thanks the receipt of the following Books and Journals.

Problem of the New Cuba	*Carnegie Endowment for International Peace, New York.*
Arms and Munitions	*Do.*
The Permanent Court of International Justice	*Do.*
The British Way to Recovery	*Do.*
American Consultation in World Affairs	*Do.*
Twenty-First Annual Report	*Carnegie United Kingdom Trust.*
Dharma and Society	*Gualtherus H. Mees, Leyden.*
Now in November	*Alma L. Lissberger, New York.*
Jesus	*Do.*
International Labour Review	*International Labour Office.*
Report of the Director, 1935	*Do.*
Bulletin	*Institute of Intellectual Co-operation.*
Current History	*New York.*
Monthly Summary	*League of Nations.*
Research and Progress	*Terramare Office, Berlin.*
Nouvelle Revue de Hongrie	*Budapest.*
Bollettino	*Istituto Italiano per il Medio ed Estremo Oriente, Rome.*
Revue Internationale de la Croix-Rouge	*Geneva.*
The Central European Observer	*Prague.*
Time and Tide	*London.*
China Weekly Review	*Shanghai.*
Unity	*Chicago.*
Opinion	*New York.*
Quinze ans de Combat	*Romain Rolland, Villeneuve.*
Agriculture and Livestock in India	*Manager of Publications, Delhi.*
Quarterly List: Foreign and Political Dept.	*Do.*
Modern Review	*Calcutta.*
Calcutta Review	*Calcutta.*
Prabuddha Bharata	*Calcutta.*
Calcutta Municipal Gazette	*Calcutta.*
Insurance and Finance Review	*Calcutta.*
Aryan Path	*Bombay.*
Indian Review	*Madras.*
The Scholar	*Palghat.*
Young Ceylon	*Colombo.*
Servant of India	*Poona.*
Harijan	*Madras.*
Young Builder	*Karachi.*
Young East	*Tokyo.*

INDIA AND THE WORLD
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THE TABLE-LAND

BY YONE NOGUCHI

The table-land from Karuizawa to Komuro, three thousand feet above the sea,
Writes a large silent line, curve or straight,
Like the sea drawn on a folding screen, under the low blue sky
Playing a duet. Listening to the music in slow simple rhythm,
One will feel himself to be in Heaven;—who, being here,
Would not feel like a god or prince of the mythic age?
Who would not feel that he is departing from the painful life
And the world? Who would not become a poet?
Once some years ago I walked here at will under the golden light
Of an autumnal afternoon, and heard the voice of a cricket
In the grasses. It was a little unpretentious voice,—but it was great
Because it had the big sky and the table-land for its own.
Then I thought that poetry should be like that, and was glad
That I had touched the secret poets must observe. To-day I walk
This table-land, sending my fancy-birds over the great grass-sea
To fly about, and smile to see how they make a havoc of wings
In gold and silver. Oh, how they mix or separate in a beauty
That alone belongs to fallen petals!

INDIA BEARING GIFTS

BY PROF. GEORGE P. CONGER

Department of Philosophy, University of Minnesota

The pages of the magazine in which these lines may appear are constantly suggesting appraisals of India's place in the world and of India's contribution to world culture.

In any attempt to appraise India, it is of course easy to look on the dark side. The country is under a foreign domination which, even at its best, tends inevitably to impress upon the people foreign ways and policies dictated from outside. The land is beset by grim poverty. Its markets are curtailed, and its native crafts are threatened with extinction. Thousands of its educated young men and women are practically without hope of employment. The defects of other religions are evident enough in other lands, but the defects of Hinduism have been made particularly evident in India; the Hindus have so often failed to preserve their own best traditions and have gravitated so indifferently toward their worst, that utter ignorance, base superstitions, and appalling suffering have been the lot of millions who have had to die before ever they could know the higher life. The Muslims are in some respects in sharp contrast to the Hindus, but they have their own defects and difficulties and in many ways seem to be caught in the same general system. How can such a country have anything to give to the world? It seems at first like one of the old chenar trees of Kashmir, still stately and green to outward view and still carefully protected, but with the trunk inwardly hollow, so rotten at heart that even if it stands a few more years or decades, it must stand only to fall.

The difficulty just now with India's contribution to the world is not altogether with the giving; it is also with the receiving. Just as it takes two to make a quarrel, it takes two to make a gift. The disheartening fact is, that the other nations are just now hardly in the mood or the spirit to profit from what India brings. For some of them, an astonishingly narrow nationalism discolours the international outlook and poisons the springs of goodwill. In others, a stultifying race prejudice, sometimes so superficial that it is merely colour prejudice, parades itself insolently before the dignity and honour of the East. Even Western institutions which are free from these things are so zealous for their own forms of faith that they mistake theologies for religions and preach a superiority which they can not practise.

But to the eye of faith, these things, in East and West alike, are on the surface. The deeper truth is that culture always is a future; like the word "nature", "culture" carries a suggestion of that which is about to be. When the world of humanity comes more fully to its human heritage, India among the other nations will come into her own.

What are the gifts which India brings? Let us call them four, and picture India, as in Abanindranath Tagore's painting at Sir J. C. Bose's house at Calcutta, bringing her gifts in her four outstretched hands. Let us be frank to say that these four do not make a complete life for any people; India must not merely give, but also receive. It is what any nation gives to the world that makes her doubly worthy to receive.

First, India brings *sustained traditions.* In spite of accretions and excrescences, and even throughout the course of changes and improvements, there will always be a certain high continuity in Indian life and thought. India will always speak with her immemorial past echoing and amplifying her present words. As the West comes to know India better, part of the reverent attachment which modern Western peoples feel for the cultures of Rome and Greece will be transferred to the cognate, but still more ancient, and through the centuries better sustained culture of ancient India. India will never be more than superficially or artificially westernized. She will be more like modern China (taking for granted that China will find a way out of present difficulties) than like modern Japan, and will be content with using Western appliances without giving way to the frame of mind which such appliances too often seem to entail.

Second, India seems particularly fitted to express to the world the note of *simplicity of living.* In spite of profundity of mind and here and there some luxury of material things, India's millions will remain, like her saints and sages, fundamentally simple, unaffected, unencumbered. Untold millions of her people will never earn more than a pittance, and their living must always be the plain bare living of the poor. But those poor will be stronger of body and richer in mind than they now are. Free from Western artificialities, they will be able to cultivate their native arts, to live in their own ways, and much more nearly to achieve the virtues of contentment. And by a kind of human induction, the virtues of contentment, when achieved by one people, will spread from man to man and from nation to nation, imparting their realignment to the tangled lines of human thought and effort. In the West, our great Bergson, looking over the world with the eye of a master, tells us that we are living in a frenzy, a frenzy which cannot go on, but must give place to calmness and composure. And the Gospel of Luke says that a man's life consisteth not in the abundance of the things which he possesseth.

In the third place, India can exemplify a certain saving *detachment.* This is close to what we have said about simplicity of living, but even the simplicity of the poor may be too much engrossed in its small and petty details. It is not for naught that a hundred generations of men in India have been trained to ideals of renunciation, and have learned to fix their eyes upon things not seen as yet by those around them. Under varying conditions, detachment may be a negative virtue, or even a vice. But the utter lack of it means loss of vision, and where there is no vision, men and nations perish.

And finally, India stands for what we may best call *comprehension.* This is not merely understanding, although understanding is an element within the larger comprehension or comprehensiveness which is essential to Indian life. Indian thought, to us of the West, is often vague, as the ocean is vague when seen from a great height. But Indian life is inclusive, comprehensive, with room for all forms of thought, just as the ocean has room for every current in its all-embracing unity. We of Europe and America see religion and morals through the eyes of the Semites, and we see art, and often economics and politics, too, through the eyes of the Greeks. But beyond the Persian Gulf lies India, with many a broader horizon and less restricted outlook. In some parts of America, one is regarded as anything from liberal and tolerant to dangerously broad when he fraternizes religiously with members of Christian denominations other than his own, to say nothing of Catholic Christians or of Jews. India, at her best, can furnish a gentle but powerful solvent for the narrowness and bigotry which hinder the spread of true and undefiled religion.

Essential for all this is contact, contact, contact. In all these countries, we who love these things must actively promote them. We must preach the word in season and out of season. We must so live as to wear away prejudices which cannot be removed by word or argument. Each of us must stand in his own country for that which is best in the others. And each of us must keep his interest and his courage fresh by maintaining touch with others around the circle of the lands and seas.

One word more about India. In Oriental imagery, metaphors often shift without warning; let us go back, from the figure of India bearing gifts in her arms to the figure of India as a great tree. We said that at first sight, India seemed like an old and noble tree destined from very age and infirmity at no distant day to fall. But these gifts of India, these leaves of the tree for the healing of the nations, are no legacies from the dead or the dying. The nation which bears them cannot die; it is even kept alive partly by means of them. India, after all, is not like a chenar, but like a banyan—one of her own great banyans, whose branches are putting forth not merely the leaves of a season, but the roots of a new generation, different and yet the same. Some day the soil of the world will be more receptive than it is at present, and new life will come from undying India.

THE GENEVA OF THE PACIFIC

BY ALBERT HORLINGS

University of Hawaii, Honolulu.

Three hundred years ago, Hawaii lay at the end of the earth. The first Polynesians to venture to its shores after a long and dangerous canoe ride from the south could have been no less than blessed of the gods to find its volcanic peaks and green valleys in the middle of a world of salt water. What prompted them to this reckless voyage we cannot know. We think they came there about 600 A.D., and that another migration, of more Mongolian blend, came several hundreds of years later.

Voyages between Hawaii, the Marquesas, the Society and other southern island groups were not uncommon after this northern outpost of Polynesian civilization was established. It is possible that canoes came due east through the Philippines and to the Hawaiian archipelago, but the island dwellers probably had no knowledge of North America. Canoes that never returned and voyagers who turned back exhausted convinced the Hawaiians they must leave this expanse of water to the great unknown. If a few canoes did reach the California coast they did not return to leave a record of what they found there.

For better or worse, the white gods of the sailing ships changed all that. The Hawaiians tasted of western civilization, the new peoples mingled and lived with them, and eventually came into control of the islands. The annexation of Hawaii to the United States in 1898 culminated a trend of events paralleled in many parts of the world. Politically, a difference existed; Hawaii became an American territory through voluntary joint action of the two governments.

Today Hawaii is a central point in a Pacific area which embraces half the people of the world. America's industrial revolution has extended to its softer environs, and another in the Orient has enhanced its importance as a link between two great civilizations. The ships that carry men and goods and messages between North America and British dominions of the southern hemisphere and between the American continent and the Orient make Honolulu a primary port of call. Air transportation, which may soon bring east and west closer together than ever before, will give Hawaii an importance undreamed of twenty years ago.

The first impulse to say "fifteen years ago" is rejected with the realization that 1920 is now fifteen years in the past. It was in that year that the first international conference was held in Honolulu. This first of the Pan-Pacific Science Conferences had an importance to Hawaii out of proportion to that of the scientific matters discussed, for it outlined a program of research in subjects hitherto given little prominence. These subjects, dealing mainly with the Pacific area and Polynesia, served as incentives to the College of Hawaii, then in the process of reorganization as the University of Hawaii, to outline a long-time program of research. The conference itself ultimately proved the nucleus for the Pan-Pacific Union, with headquarters in Honolulu. Out of a world-wide Pan-Pacific Union meeting in 1925 grew the Institute of Pacific Relations. These agencies, together with the Bernice P. Bishop Museum of Polynesian Ethnology and Natural History, are primary agencies through which Honolulu has gained importance as an international center.

Much of the work done by the Pan-Pacific Union was instigated by Alexander Hume Ford, who recently announced his retirement to devote his time to writing. Mr. Ford has spent the last several years in the Orient, organizing local Pan-Pacific clubs.

Mr. Ford, on his way around the world as a special writer for a Chicago newspaper in 1899, realized the possibilities for making Hawaii an American interpreter for the grossly misunderstood Far East.

He started publication of the Mid-Pacific Magazine in 1911. The Union was officially incorporated in 1917.

The First Pan Pacific Educational Conference in August, 1921, and the Pan-Pacific Press Conference, two months later, followed the science meeting of the year before. Since then initial conferences have been held in Honolulu in the fields of commerce (1922), food conservation (1924), fisheries (1925), and surgery (1929). The First Pan-Pacific Women's Conference was held in Honolulu in 1929, and second in 1930, and the third in August 1934. The Union also arranged the program for the official Pan-Pacific Educational Conference called by President Coolidge in 1927, and held in Honolulu.

The plan of the Union is to have the first meeting of a Conference in Hawaii. After that, the conference group becomes an autonomous body holding its meetings in various Pacific centres. Future initial conferences being planned are in agriculture, medicine, labor, anti-narcotics, Boy Scout work and in other fields.

Important as the work of the Union undoubtedly is, it makes little claim as an agency of research. Its publication, the Mid-Pacific Magazine carries articles mainly of the nature of popularized travelogs and news of the local clubs. The Union's importance lies in the work it has done in organizing Pacific conferences and in encouraging friendly discussion of problems especially between Hawaii and the Orient.

Quite different in pratical application is the Institute of Pacific Relations.

It came into being at the close of a meeting held in Honolulu in 1925 and attended by representatives from China, Japan, Korea, New Zealand, Australia, Canada, the Philippines, and the United States. Five conferences have been held since then, in Honolulu in 1927, Kyoto, in 1929, Hangchow in 1931, and in Banff in 1933. The next meeting will be in

1936. Headquarters remain in Honolulu.

The International Research Committee is a permanent part of the I.P.R., charged with the task of planning the research programs for two-year periods and of administrating a special fund entrusted to the Institute by an American foundation.

The principles of research laid down by the Institute include provisions that a project should : (1) in most cases be susceptible of completion (or of a progress report) within two years; (2) affect especially countries of the Pacific and not all countries in general; (3) be of a concrete character likely to affect international relations. It is also stated that "projects should be limited so far as feasible to problems requiring co-operation between countries for their prosecution."

Projects completed or in process cover a multitude of subjects, including land utilization, government, native administration, industry, communications, legal status of aliens, trade and tariffs, boycotts, commodity control, immigration and standards of living.

Publications, ranging from broachures to large volumes, cover almost every aspect of life in the Pacific area. They are scholarly and readable, and carry the impression of objective impartiality. The central office in Honolulu, besides its administrative duties, has charge of publications, including the I. P. R. magazine, *Pacific Affairs*. Its library is located on the University of Hawaii campus.

The Bishop Museum is concerned mainly with reconstructing the ancient life of the Hawaiians in particular and of the Polynesians in general. Since its founding in 1889 it has become the principal storehouse for preserving the material culture of old Polynesia. Its publications cover the ethnology, archeology, flora and fauna, geography, linguistics, and geology of these island groups. Scientists of the Museum recently returned from fruitful six months' expedition to more than a hundred of the South Sea islands.

The University of Hawaii has concerned itself more with research than is usual for a school of its size and wealth. Its location and its opportunities have made it internationally minded, and both in its own projects and in its co-poeration with the three local organizations described, it is making a name for itself. Special facilities for the study of racial mixtures, racial psychology, native and colonial administration, Oriental affairs and related subjects have not been neglected. Its scientific schools, including its far-famed Graduate School of Tropical Agriculture, have adjusted themselves to best fit local needs.

One of the most significant pieces of news to come from the University of Hawaii in recent years was the announcement by the Board of Regents recently that a new Oriental Institute would be launched in the University in 1936.

Prof. Gregg M. Sinclair of the English department, a student of Oriental literature and culture for many years, will be director of the new Institute. Associated with him will be Shao Chang Lee, professor of Chinese language and literature in the University.

Professorships, research fellowships and lectureships will be established by the Institute, and the library collection of English and foreign texts on the Far East will be built up with the purpose of ultimately establishing a separate library in a new building planned for the Institute.

Fellowships will be established to permit advanced students, after one or two years of study on the Honolulu campus, to finish their research in the Orient. Co-operation of Indian, Chinese and Japanese will be sought in such a plan.

Professor Lee has already left for a nine-month's visit to the Orient, and Professor Sinclair will leave in February for visits to Japanese, Chinese and Indian universities and libraries.

For six years before coming to Hawaii, Professor Sinclair taught English in Nippon. He has translated several Japanese books into English and is the editor of "Ten Stories by Henry James."

Under the Institute will be consolidated the work in Oriental Studies and Far Eastern languages that has been conducted in the University for many years. The School of Pacific and Oriental Affairs, which meets only during the summer session and which has attracted outstanding educators from every part of the world, will cooperate with the new division.

Since the days of the first missionaries, Hawaii has served as a "jumping off place" for men and women who preached a white God to island dwellers to the south. Since then, the contact of these native peoples with western civilization has made an impact upon their culture which leaves them in an uncertain state of transition.

There are 120,000,000 of these persons in the Pacific area who are ruled by someone else and who are realizing the pressure of alien government and culture. The clashes that are occurring make adjustment necessary, and adjustment probably cannot be final until more exact knowledge of the problems concerned are brought to light. Administration, either through alien or native channels, depends for wisdom upon this information. Hawaii, because it is farther along the way of westernization than other insular groups in the Pacific and because of the facilities for study to be found there, must play an important part in increasing understanding between peoples, as well as between nations.

The United States, in the course of its development, has not been the Mecca for every people that it is sometimes said to be. To indulge in generalizations, the American Indian has been romanticized and, if he was sometimes mistreated, popular sentiment towards him has been favorable. The Negro in recent times has been socially and economically submerged, at least in the southern states. Mexican immigration to the United States, which has been great in recent years, has received comparatively little attention because of its concentration in areas where Mexicans did menial work in sugar-beet fields which employers profited by and which other laborers did not envy. But the Japanese and Chinese, especially the former, in anything but the smallest group, has not been welcomed in any part of the nation, and is distinctly a problem on the west coast. We may say, on the whole, that America's racial moves have not been liberal, however little nationality alone has been a handicap to aliens.

In Hawaii the racial moves all point the other way. The glamor of the American Indian has been accentuated about the native Hawaiian. The Oriental is by far the largest single racial group in the Islands. Dr. Romanzo Adams of the University of Hawaii has advanced an interesting theory concerning the unorthodox race doctrine of Hawaii. In part, he believes, it is due to the fact that the first white men who came here were foot-loose children of the world who not only had no race prejudices, but who, because they were few in number and in the employ of the native king, had little incentive for acquiring them. It is an apparent fact, in any case, that, with one of the most varied populations on the globe, Hawii's race relations have been happily and mutually satisfactory.

There are persons who believe that the Hawaiian "Paradise of the Pacific" will one day give to the world a new race made up of more biological strains than any heretofore known. However distant such a possibility may be, the fact is that racial mixture is going on at a rapid pace, that the results of the miscegenation have been physically and socially fortuitous, and that in race relationships Hawaii has a lesson for the rest of the world.

It is the prestige Hawaii has gained in keeping her own house in order that helps her to spread her influence in the promotion of friendships between the races and nations of the world. She is a laboratory, an example, and a teacher.

A NEGRO NATION

BY N. E. B. DU BOIS

Editor, "The Crisis", U. S. A.

No more critical situation ever faced the Negroes of America than that of to-day—not in 1830, nor in 1861, nor in 1867. More than ever the appeal of the Negro for elementary justice falls on deaf ears.

Three-fourths of us are disfranchised; yet no writer on democratic reform, no third party movement says a word about Negroes. The Bull Moose crusade in 1912 refused to notice them; the La Follette uprising in 1924 was hardly aware of them in the background. Negro children are systematically denied education; when the National Education Association asks for Federal aid to education it permits discrimination to be perpetuated by the pressent local authorities. Once or twice a month Negroes convicted of no crime are openly and publicly lynched, and even burned; yet a National Crime Convention is brought to perfunctory and unwilling notice of this only by mass picketing and all but illegal agitation. When a man with every qualification is refused a position simply because his great-grandfather was black there is not a ripple of comment or protest.

Long before the depression Negroes in the South were losing "Negro" jobs, those assigned them by common custom —poorly paid and largely undesirable toil, but nevertheless life-supporting. New techniques, new enterprises, mass production, impersonal ownership and control have been largely displacing the skilled white and Negro worker in tobacco manufacturing, in iron and steel, in lumbering and mining, and in transportation. Negroes are now restricted more and more to common labour and domestic service of the lowest paid and worst kind. In textile, chemical and other manufactures Negroes were from the first nearly excluded, and just as slavery kept the poor white out of profitable agriculture, so freedom prevents the poor Negro from finding a place in manufacturing. The world-wide decline in agriculture has moreover carried the mass of black farmers, despite heroic endeavour among the few down to the level of landless tenants and peons.

WORLD WAR

The World War and its wild aftermath seemed for a moment to open a new door; 2,000,000 black workers rushed North to work in iron and pack meat, build houses and do the heavy toil in factories. They met first the closed Trade Union which excluded them from the best-paid jobs and pushed them into the low-wage gutter, denied them homes and mobbed them. Then they met the depresion.

Since 1929 Negro workers, like white workers, have lost their jobs, have had mortgages foreclosed on their farms and homes, have used up their small savings.

But, in the case of the Negro workers, everything has been worse in larger or smaller degree; the loss has been greater and more permanent. Technological displacement, which began before the depression, has been accelerated while unemployment and falling wages struck black men sooner, went to lower levels and will last longer.

Negro public schools in the rural South have often disappeared, while Southern city schools are crowded to suffocation. The Booker Washington High School in Atlanta, built for 1,000 pupils has, 3,000 attending in double daily sessions. Above all, Federal and State relief holds out little promise for the Negro. It is but human that the unemployed white man and the starving white child should be relieved first by local authorities who regard them as fellow-men, but often regard Negroes as subhuman. While the white worker has sometimes been given more than relief and been helped to his feet, the black worker has often been pauperized by being just kept from starvation. There are some plans for national rehabilitation and the rebuilding of the whole industrial system. Such plans should provide for the Negro's future relations to American industry and culture, but those provisions the country is not only unprepared to make but refuses to consider.

In the Tennessee Valley beneath the Norris Dam, where do Negroes come in? And what shall be their industrial place? In the attempt to rebuild agriculture the Southern landholder will in all probability be put on his feet, but the black tenant has been pushed to the edge of despair. In the matter of housing, no comprehensive scheme for Negro homes has been thought out and only, two or three local projects planned. Nor can broad plans be made until the nation or the community decides where it wants or will permit Negroes to live. Negroes are largely excluded from subsistence homesteads because Negroes protested against segregation, and whites anxious for cheap local labour, also protested.

The coloured people of America are coming to face the fact quite calmly that most white Americans do not like them, and are planning neither for their survival, nor for their definite future if it involves free, self-assertive modern manhood. This does not mean all Americans. A saving few are worried about the Negro problem; a still larger group are not ill-disposed, but they fear prevailing public opinion. The great mass of Americans are, however, merely representatives of average humanity. They muddle along with their own affairs and scarcely can be expected to take seriously the affairs of strangers or people whom they partly fear and partly despise.

For many years it was the theory of most Negro leaders that this attitude was the insensibility of ignorance and inexperience, that white America did not know of or realize the continuing plight of the Negro. Accordingly, for the last two decades we have striven by book and periodical, by speech and appeal, by various dramatic methods of agitation, to put the essential facts before the American people. To-day there can be no doubt that Americans know the facts; and yet they remain for the most part indifferent and unmoved.

WEAKNESS OF NEGRO'S POSITION

The main weakness of the Negro's position is that since emancipation he has never had an adequate economic foundation. Thaddeus Stevens recognized this and sought to transform the emancipated freedom into peasant proprietors. If he had succeeded, he would have changed the economic history of the United States and perhaps saved the American farmer from his present plight. But to furnish 50,000,000 acres of good land to the Negroes would have cost more money than the North was willing to pay, and was regarded by the South as high robbery.

The whole attempt to furnish land and capital for the freedmen fell through, and no comprehensive economic plan was advanced until the advent of Booker T. Washington. He had a vision of building a new economic foundation for Negroes by incorporating them into white industry. He wanted to make them skilled workers by industrial education and expected small capitalists to rise out of their ranks. Unfortunately, he assumed that the economic development of America in the twentieth century would resemble that of the nineteenth century, with free industrial opportunity, cheap land and unlimited resources under the control of small competitive capitalists. He lived to see industry more and more concentrated, land monopoly extended and industrial technique changed by wide introduction of machinery.

As a result, technology advanced more rapidly than Hampton or Tuskegee could adjust their curricula. The chance of an artisan's becoming a capitalist grew slimmer, even for white Americans, while the whole relation of labour to capital became less a matter of technical skill than of basic organization and aim.

BOOKER WASHINGTON'S PLANS.

Those of us who in that day opposed Booker Washington's plans did not foresee exactly the kind of change that was coming, but we were convinced that the Negro could succeed in industry and in life only if he had intelligent leadership and far-reaching ideals. The object of education, we declared, was not "to make men artisans but to make artisans men." The Negroes in America needed leadership so that, when change and crisis came, they could guide themselves to safety.

The educated group among American Negroes is still small, but it is large enough to begin planning for preservation through economic advancement. The first definite movement of this younger group was toward direct alliance of the Negro with the labor movement. But white labor to-day as in the past refuses to respond to these overtures.

The dilemma of these younger thinkers gives men like James Weldon Johnson a chance to insist that the older methods are still the best; that we can survive only by being integrated into the nation, and must consequently fight segregation now and always and force our way by appeal, agitation and law. This group, however, does not seem to recognize the fundamental economic bases of social growth and the changes that face American industry. Greater democratic control of production and distribution is bound to replace existing autocratic and monopolistic methods.

In this broader and more intelligent democracy we can hope for progressive softening of the asperities and anomalies of race prejudice, but we cannot hope for its early and complete disappearance. Above all, the doubt deep-planted in the American mind, as to the Negro's ability and efficiency as worker, artisan and administrator will fade but slowly. Thus with increased democratic control of industry and capital, the place of the Negro will be increasingly a matter of human choice, of willingness to recognize ability across the barriers of race, of putting fit Negroes in places of power and authority by public opinion. At present, on the railroads, in manufacturing, in the telephone, telegraph and radio business, and in the larger divisions of trade, it is only under exceptional circumstances that any Negro, no matter what his ability, gets an opportunity for position and power. Only in those lines where individual enterprise still counts, as in some of the professions, in a few of the trades, in a few branches of retail business and in artistic careers, can the Negro expect a narrow opening.

Negroes and other colored folk nevertheless exist in larger and growing numbers. Slavery, prostitution to white men, theft of their labor and goods have not killed them and cannot kill them. They are growing in intelligence and dissatisfaction. They occupy strategic positions, within nations and besides nations, amid valuable raw material and on the highways of future expansion. They will survive, but on what terms and conditions? On this point a new school of Negro thought is arising. It believes in the ultimate uniting of mankind and in a unified American nation, with economic classes and recial barriers levelled, but it believes this is an ideal and is to be realized only by such intensified class and race consciousness as will bring irresistible force rather than mere humanitarian appeals to bear on the motives and actions of men.

The peculiar position of Negroes in America offers an opportunity. Negroes to-day cast probably 2,000,000 votes in a total of 40,000,000, and their vote will increase. This gives them, particularly in Northern cities, and at critical times, a chance to hold a very considerable balance of power, and the mere threat of this being used intelligently and with determination may often mean much. The consuming power of 2,800,000 Negro families has recently been estimated at 166,000,000 dollars a month—a tremendous power when intelligently directed. Their man power as laborers probably equals that of Mexico or Yugoslavia. Their illiteracy is much lower than that of Spain or Italy. Their estimated *per capita* wealth about equals that of Japan.

For a nation with this start in culture and efficiency to sit down and await the salvation of a white God is idiotic. With the use of their political power, their power as consumers, and their brain power, added to that chance of personal appeal which proximity and neighbourhood always give to human beings, Negroes can develop in the United States an economic nation within a nation, able to work through inner co-operation, to found its own institutions, to educate its genius, and at the same time, without mob violence or extremes of race hatred, to keep in helpful touch and co-operate with the mass of the nation. This has happened more often than most people realize, in the case of groups not so obviously separated from the mass of people as are American Negroes. It must happen in our case, or there is no hope for the Negro in America.

Any movement toward such a program is to-day hindered by the absurd Negro philosophy of Scatter, Suppress, Wait, Escape. There are even many of our educated young leaders who think that because the Negro problem is not in evidence where there are few or no Negroes, this indicates a way out! They think that the problem of race can be settled by ignoring it and suppressing all reference to it. They think that we have only to wait in silence for the white people to settle the problem for us; and finally and predominantly, they think that the problem of 12,000,000 Negro people, mostly poor, ignorant workers, is going to be settled by having their more educated and wealthy classes gradually and continually escape from their race into the mass of the American people, leaving the rest to sink, suffer and die.

A NATION WITHIN A NATION

The immediate reaction of most white and colored people will be that the thing cannot be done without extreme results. Negro thinkers have from time to time emphasized the fact that the nation within a nation can be built because of the attitude of the dominant majority, and because all legal and police power is out of Negro hands, and because large-scale industries, like steel and utilities, are organized on a national basis. White folk, on the other hand, simply say that, granting certain obvious exceptions, the American Negro has not the ability to engineer so delicate a social operation calling for such self-restraint, careful organization and sagacious leadership.

In reply, it may be said that this matter of a nation within a nation has already been partially accomplished in the organization of the Negro church, the Negro school and the Negro retail business, and, despite all the justly due criticism, the result has been astonishing. The great majority of American Negroes are divided not only for religious but for a large number of social purposes into self-supporting economic units, self-governed, self-directed. The greatest difficult is that these organizations have no logical and reasonable standards and do not attract the finest, most vigorous and best educated Negroes. When all these things are taken into consideration it becomes clearer to more and more American Negroes that, through voluntary and increased segregation, by careful autonomy and planned economic organization, they may build so strong and efficient a unit that 12,000,000 men can no longer be refused fellowship and equality in the United States.*

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* This article is from the pen of the learned Negro Professor of Sociology at the Atalanta University, and formed the feature-article of the *Current History*, New York. We draw the attention of our readers in this connection to the two thoughtful articles published by Prof. C. H. Wesley in *India and the World* (April-May 1934).

FILIPINO STUDENTS IN THE UNITED STATES, 1933-34

BY MANUEL A. ADEVA,

Manila.

No exact figure has ever been given of the number of Filipino students now in the United States. Nobody seems to know how many we are here. The best that one can do is to give an approximate number. Even in this no two persons have given the same figures. Just as there have been many figures given of the total number of Filipino immigrants in the United States, from 56,000 to 100,000, so the estimated number of Filipino students here varies from 1,000 to 5,000. Perhaps we have more than that. The variation in the estimates of the number of Filipino students in the United States is caused by the difference in the answers to the question, "Who are the students?" Some call students only those Filipinos who are actually enrolled at school. Others include those who, although not actually enrolled at school, contemplate enrolling at some future time when the opportunity to do so arises. Still others, in addition to the first two groups already mentioned, include those who, although they have already finished their college work and are not now attending school, are in the United States preparing to go home to the Philippines.

However, there have been reported by the Registrars to the office of the Committee on Friendly Relations Among Foreign Students 583 Filipino students enrolled this school year in the different colleges and universities of the United States. Even this report is not complete. We have found that in some instances students drop out of school after the first semester, while others enroll at the beginning of the second semester. The Registrars' reports cover only the number of students who enrolled at the beginning of the school year.

The above figure does not include the Filipino students enrolled in the different high schools of the country. We do not have the exact number of the high school students. If we were to include them, however, we would have approximately 1,500 Filipino students enrolled in all the schools of the United States this year. It will be of interest to note that in one high school alone on the Pacific Coast there were enrolled at the beginning of the school year about one hundred Filipinos. Last year's report of the Commitee on Friendly Relations Among Foreign Students shows that there were enrolled in the different colleges and universities of the United States 673 Filipinos. This year's report shows a decrease of 110 below that of last year's. This is so because of the economic depression.

The Filipino students rank fourth in number to the total number of foreign students attending American schools this year. Japan leads with 1526. China follows with 1101; Canada trailing third with 922. The total number of foreign students is 7,720, representing 110 countries.

There are three classes of Filipino students in the United States, based upon their financial condition. The first class is composed of those who are wholly supported financially by the Philippine government, institutions other than the government, and by parents, or relatives, or friends. The second class is composed of those who are partially supported by the Philippine government, institutions other than the government, and by parents, or relatives, or friends. The third class is composed of those who are wholly dependent upon themselves for financial support. About 95 per cent. of the Filipino students enrolled this year are of the third class. Of the 583 reported to have been enrolled in the first semester, only 34 are either wholly or partially supported by the Philippine government and regular and special Fellows of the University of the Philippines.

Thirty-five of the forty-eight States of the Union have Filipino students. California has the largest number, there being 244 students enrolled. Washington comes second, with 81, and Illinois 49. New York has only 30 Filipino students this school year. It will be noted from the figure given above that, more than one-third of the Filipino students population is found in California, Washington, and Oregon. This may appear surprising, due to the fact that prejudice against Filipinos in general is much more pronounced on the Pacific Coast than in any other section of the country.

There are three main factors which influence the distribution of Filipino students in the United States. The first, and what I consider the most important one, is the availability of work. We have already mentioned the fact that about 95 per cent. of the Filipino students enrolled this year are wholly dependent upon themselves for financial support. They, therefore, enroll in colleges and universities located in places where they can find work and go to school at the same time. As the best universities and colleges are not always located in places where work is available, we can at once see the disadvantages which the self-supporting students have. But rather than lose the opportunity to go to school, many of our students enroll in less reputed institutions.

This factor of availability of work, besides influencing the student in the choice of school, also determines his choice of profession. As he has to work in order to go to school, the student selects only those courses which will give him more time to study and which can be taken without jeopardizing his work. It is not very surprising, therefore, to find many Filipino students who are pursuing courses for which they did not have special inclination or aptitude at the beginning.

The second factor which influences the distribution of Filipino students in this country is the influence of a brother, relative, or friend. Many a Filipino student goes to a particular university not primarily because he believes that university can give him the best training in his line, but because he happens to have a brother there, or possibly a relative, or a friend. Maybe a townsman is there who can help him get a good job which will help him go through colleges.

The third factor is the climate. The Philippine Islands being in the tropical zone, the Filipino students, in choosing their schools in this country, go not only to places where work is easy to get but also where the climate is mild. While a falling snow holds a fascinating charm upon a Filipino, he has an abhorrence for the biting wind and the penetrating chill of the winter months. The government students and those supported by parents and institutions other than the government are not, of course, affected by the factors mentioned above, except perhaps by the climate.

Knowing that the majority of our students are self-supporting, it is not hard to guess what their main problem is. Many of our students drop out of school after the first semester is over because of lack of means with which to continue their studies. This is the reason why many finish the four-year college course in six or more years' time.

The non-residence fee which many institutions on the Pacific Coast impose upon the non-resident students affects very materially the Filipino students and adds another obstacle to their already insurmountable difficulties in their desire to secure an education.

It cannot be denied that the Filipino students have a grave social problem. The fact that out of 582 students enrolled this year there are less than 30 Filipino girl students and the further fact that in more than 80 per cent. of the schools where Filipinos are enrolled there is not a single Filipino girl student, shows the gravity of the situation.

The Filipino is a social being. He has social wants and needs. He is sociable. He likes companionship. Not having the opportunity to associate with a Filipino girl, he looks for the association of girls of other nationalities. The American girls being prodominant in number on the campus, he is likely to associate with them more than with any other group. In many places, the Filipino student does not have the opportunity to associate with the American girls on the campus. Public opinion is against his going out with American college girls. Is it any wonder, therefore, that in those places we find the Filipino student associating with American girls who, according to the Americans themselves, do not represent the true type of American womanhood?

The social problem is, by far, the most serious problem that Filipino students have in the United States. It needs the serious thought and earnest consideration of both Americans and Filipinos who sincerely desire to create a more cordial and friendly relationship between the two peoples. A suggestion was made that we might encourage more Filipino girls to come to the United States. It will take many more years before we can have more college girls come to the United States to study. There are two main reasons why very few Filipino girls come to the United States.

In the first place, we have already mentioned the fact that about 95 per cent. of our students here are self-supporting. While the Filipino boys can work and go to school here, it is inconceivable for Filipino girls to do the same. It is not because Filipino girls cannot do the work that most of our boys are doing. It is because they are not accustomed to manual labor and to work for families or in restaurants. And when they come here they have got to work, for their parents are not financially able to support them through school. It costs more than twice as much to go to school here than in the Philippines.

In the second place, it is inconceivable for a Filipino girl to leave the parental home without the company of either of the parents, any of the relatives or trusted friends. It is a Filipino custom to have a girl chaperoned when she goes out, especially if she goes to a foreign country. Filipino girls who are in the United States now either have their parents, or brothers, or sisters, or relatives, or trusted friends here. We might be able to have more Filipino girl students in the United States if more schools would offer them scholarships, such as the Barbour Scholarship of the University of Michigan, and the like.

There is another problem that the Filipino students have, and one which is the cause for the low scholastic standing of many of our students, and that is the difficulty in language. Deans and professors interviewed have invariably expressed the opinion that many Filipino students have difficulty in making themselves understood in English. Americans and foreigners who know that the Filipinos have been schooled in the English language for more than thirty years may come to the conclusion that the Filipino student's inability to express himself intelligently in English is due to his mental inferiority or dumbness. Yet we must not forget that English is a foreign language to the Filipinos. It is not our native tongue, and we should not be expected to use it with the same familiarity as an American. For, while we speak English, the majority of us still think in the dialect. The dialect thought is interpreted literally into English, and any dialect thought thus interpreted will not only sound awkward but meaningless to those whose native tongue is English. It is neither fair nor just, therefore, to judge a Filipino student's mentality by his inability to express himself in the English language. We have observed that the inability of the Filipino student to express himself intelligently in English finds a corresponding inability on the part of the professor to understand the Filipino in his own way of speaking the English language.

The Filipino students' tribulations in the United States are many. Economic, social, climatic, linguistic,—these have been mentioned in the preceding paragraphs. There are others of like nature. But we shall mention here only those outstanding ones.

The Filipino students, as a group, have earned a reputation, in all the States where they have been found, of being excellent cooks, good houseboys, diligent and clean waiters, efficient bell-hops, and expert dish-washers. Now there is nothing bad in this reputation. We are glad that we, in spite of our being inexperienced in any of these professions before we came to this country, have elicited words of commendation from our employers by being good helpers. It is a reputation well earned and we enjoy it with great satisfaction. And we would enjoy it more if only the Americans, in their dealings with the Filipino students so employed, would form their attitude towards, and their opinion of them on the basis, not of their actual positions, but as students engaging in these varied occupations as a means to the realization of a planned and fixed goal,—education.

We are not in this country to specialize in the art of housekeeping or in the technique of washing dishes. In fact, not one of these students who are now reputed to be good cooks was any kind of a cook in the Philippines. I venture to say that he did not even know how to boil rice. We are here to further our education. We are engaged in these jobs because no other jobs are open to

Filipino students. The Filipino students have been criticized here as being extravagant in clothing. They go to school in suits fit for a grand party. Even at home we have been so criticized. It is one of our customs—to be always neat. We have been taught that "cleanliness is next to Godliness." We believe in it and are practising it. We carry this custom over to the United States. While I do not encourage our students to spend more money for clothing than for education and food, I admire them for keeping themselves presentable in dress.

There is a reason for this extravagance in clothing. In many places in the United States, a Filipino is classified as an Oriental. Of course, he is an Oriental. And he is not ashamed of it. However, being an Oriental in the United States is to be deprived of the enjoyment of many of the privileges that are not denied other foreigners. One reason, and the most common one, for such a denial of privileges, is the belief that Orientals are not clean. Now a Filipino, believing in the virtue of cleanliness, puts on not only clean but nice clothing, for he believes that when one is clean in thought and in appearance, he can be presentable anywhere where ordinary mortals congregate. Even then, he finds many places of amusement closed to him. Reason—not because he is not clean, as is commonly alleged. It is race discrimination pure and simple.

ORIGIN AND DEVELOPMENT OF THE LATIN LANGUAGE

BY DR. BATAKRISHNA GHOSH, PH.D. (Munich), D.LITT. (Paris).

The great Latin poet to whose memory the present number of *India and the World* is dedicated was one of those who helped to make the thought and language of Rome the thought and language of the whole civilised world for nearly two thousand years. Perhaps fewer poets followed the legion than the phalanx; yet there were always enough of them to sow the seed of civilisation and culture in the wilderness of antique Europe. The Roman colonisers found a sturdy ally in their language, which, though stiff and not free from certain traits of *gaucherie* in comparison with Greek, was, like Sanskrit, composite in character and of stable constitution, and therefore proved to be a meet vehicle of thought of twenty centuries. Half a dozen modern languages of Europe, including French, Italian and Spanish, are direct descendants of Latin, and there is no language on earth to-day which has not been directly or indirectly immensely benefited by Latin language and literature. If art and literature helps to mould the mind of man, Latin has been doubtless the most potent factor, for two thousand years, in educating the citizens of the world. Gone are the glories of the mighty Roman Empire, but the Roman language still continues to shape the course of human civilisation through her daughter languages, in which the heart of Rome still palpitates, throbbing and vital.

A beginning more modest than that of Latin can be hardly imagined. It had to make its way in the face of great opposition, firstly from Etruscan, the non-Indo-European language of older Italy, which was the vehicle of a distinctly higher civilisation, and secondly from the allied Osco-Umbrian dialects. But by a happy conjuncture of events Latin not only got the better of the Osco-Umbrian dialects, a few relics only of which may be found in some meagre inscriptions, but it successfully drove even the Etruscan out of the field. The Etruscan civilisation however stamped its indelible mark on Latin language and culture, and there is no doubt that it is mainly due to contact with these pre-Indo-European inhabitants of Italy that the Italian branch of the Indo-Europeans succeeded in rearing up a great civilisation of their own at a comparatively early date. Prehellenic Latin civilisation is in fact mainly Etruscan.

Linguistically, the Italian branch of the Indo-Europeans may be broadly divided into two main groups of very unequal proportions: the Umbrian-Sabellian and the Latin-Faliscian. The Umbric dialect is known almost exclusively from the Tablets of Iguvium; of the southern group of Italic dialects (Sabellian) the best known is Oscan, most of the monuments in which language are derived from the Samnite population of Campania. It is still a contested point, whether Oscan is the language of the pre-Samnite population of Campania who have been called Opikoi by the Greeks, or rather Oscan was from the beginning the language of the Samnites, whom the Romans inaccurately called Oscan after the name of the older population of Campania. Yet it is generally accepted that the *lingua Osca* was actually the language of the Oscans, and that the Samnitian language, though belonging to the same group, was not identical with it.

It is a peculiar feature of Old Italian dialectology that the difference between the dialects of this branch of Indo-European is very pronounced, for instance, much more pronounced than in the dialects of Greek islands. The most important Osco-Umbrian phonetic peculiarities are *p*, *b* (as in Greek !) for Lat. *qu*, *(g)u*; assimilation of *nd* to *nn*, of *ks* to *ss*; transformation of *ns* to *f*; extensive syncopation of unstressed *vowels* (cf. Osc. *húrz* = Lat. *hortus*) etc. The most striking difference in inflexion is the nom-pl. in *-æ*, *-i* in Latin as opposed to Osco-Umbr. *-as*, *-os*. Very striking are the differences in conjugation: the future conjugation in *-bo* (cf. Lat. *Amabo*, Faliscian *pipafo*) is unknown in Osco-Umbrian. In syntax the most remarkable feature of Osco-Umbrian is to be found in the retention of the locative case and the frequent use of post-positions. Difference in vocabulary is even more striking. Completely different etymons are used for very common concepts such as fire, man, money, etc. Two very different groups of words are used to indicate fire in the Indo-European languages: one connected with Sanskrit *agni* (cf. Slavic *ogni*, Lithuanian *ugnis*) and the other connected with English *fire* (cf. Hittite *pahhur*, Greek *pur*, Tokharian *por* etc.). Now it is very curious to note that whereas the Latin word for 'fire' (*ignis*) corresponds to the first group its Osco-Umbrian Synonym (Umbr. *pir*) corresponds to the second! According to statistics given by Kretschmer 60 to 70 per cent. of the words occurring in the Iguvinian tablets differ in this way from the corresponding vocables in Latin. It is well to remember in this connection that only 15 per cent. of the words occurring in the great Gortynian inscription of Crete differ in this way from Classical Attic. In fact Latin and Osco-Umbrian would have been regarded as two independent branches of the original Indo-European had they not been characterised by a series of striking common linguistic innovations, *e.g.* the transformation of aspirates into spirants (*f* or *h*), loss of final syllables (cf. Lat. Osco-Umb. *est* = Greek *esti*), the very important part played by the ablative, the passive form in *-r*, the peculiar formation of Indicative and Subjunctive Impf. Act., the formal coincidence of Subjunctive and Optative, etc.

The difference between Latin and Osco-Umbrian dates from pre-Italic times. This is definitely proved by even a casual comparison of Latin and Osco-Umbrian with the Celtic dialects. Of all the extra-Italic Indo-European languages the Celtic dialects (not Greek, as is popularly believed), resemble Latin and Osco-Umbrian most closely : they are in fact characterised by a large number of common linguistic innovations unknown to other languages. But among the Celtic languages too there are two distinct groups which show special points of contact with Latin and Osco-Umbrian respectively. We are thus forced to the rather strange conclusion that before the final dispersal of the Italo-Celtic tribes began, some Celts had closer relation to the forefathers of the speakers of Latin than the latter had with the forefathers of Osco-Umbrian, and *vice versa.*

The forefathers of Romans and Osco-Umbrians had however had no easy way through Italy, for they found there a sturdy race of rivals in the highly civilised Etruscans. It is not known whether the Etruscans actually arrived in Italy before the forefathers of Romans and Osco-Umbrians, but it is certain that immediately before the dawn of history there was a period of Etruscan hegemony in Italy. The origin of the Etruscans is still shrouded in mystery. It is now generally believed that the Etruscans were not autochthonous in Italy but had migrated into Umbria some time towards beginning of the first millenium B.C. and Etruscanised the whole population of that province. They are the Tyrrhenians of Greek historians, and it is more than probable that their original home was in Lydia. In any case, it is almost certain that the pre-Hellenic inhabitants of Hellas were closely connected with the Etruscans.

The epoch-making researches of Schulze on the Latin proper names have definitely proved to what an extent the Roman civilisation and culture is indebted to the Etruscans. Some of the most common Latin names are of Etruscan origin, and Rome itself was the seat of the Etruscan tribe *Ruma.* The Romans moreover borrowed from the Etruscans a large number of words of great cultural import. *Amare* 'to love', and *pulcher* 'beautiful', are of Etruscan origin. These two significant words are sufficient to indicate how much the Romans owed to the Etruscans. Various peculiarities of Latin orthography still betray the fact that the Romans learnt the art of writing from the Etruscans. In a way, Etruscan was to Latin what Dravidian had been to Sanskrit.

The dialect of Latium, thus enriched by Etruscan, in course of time gave birth to the dialect of Rome, the capital of the antique world. For two thousand years millions of men and women in the most civilised parts of the world have sung and wept in joy and sorrow to the rhythm and cadence of this Latin language. Every literary language of the world has helped to perpetuate what is best in man for posterity to learn by, and thus to make the earth a better place to dwell in. But the pride of place in this respect naturally goes to Latin, which in one span joins the bleeding present to remote past of joys and dreams.

HORACE BI-MILLENNIUM

BY M. C. ADDY, B.L.

Quintilian in referring to the remarkable dexterity of Horace in his choice of words as a lyric poet is responsible for the phrase "verbis felicissime audax" *i.e.* most happily daring in the use of words. What Horace gave to the world 2,000 years ago has survived the ravages of time and still lives, nay, the Horace of 65 B.C. is still with us through his inimitable odes.

Born of a father with moderate means Horace was much beholden to him for his education, training and practical guidance in early life. Hard though it was for the elder Horace the young man was sent to Athens the 'Varsity' of those days, to which only the bright scions of the patricians would flock. There he drank in the science and literature of Greece as well as her Epicurean philosophy, delicious mouthfuls of which are scattered throughout the odes, the well-known one being :

" . . . . Dum loquimur, fugerit
invida
Aetas : carpe diem, quam minimum
credula postero."
Odes. Bk. I, XI.

Even while we talk, the envious years will have escaped. Enjoy to-day, trusting as little as may be to the morrow.

But in Greece it was not all a bed of roses, for Horace was living through the troublous years of the Civil War and even played a part in it for which he had to pay dearly by the confiscation of his property at home. Always imbued with a sense of robust optimism, he struggled on with his literary work aided by friends and patrons, and if better days came as a result of his untiring industry, Horace never lapsed into covetousness. He was conscious of his own frailties which he has set forth so frankly in the seventh satire of Bk. II, and advocated the simple life as he grew older, the Epicureanism of his early days being tinged with a mild stoicism, the philosophy of the golden mean (auream mediocritatom). A lover of nature always, as can be seen in the odes, Horace was also passionately devoted to his country. Well might his beautiful allegorical poem 'Ad Rempublicam) be addressed to-day to his own country, on the brink of war, or shall we say, to a culture-threatened Europe?

O navis, referent in mare te novi
fluctus ! O quid agis ? fortiter occupa
portum ! . . . .
Quamvis Pontica pinus
silvæ filia nobilis
jactes et genus et nomen inutile ;
Tu nisi ventis
debes ludibrium cave.
Ode. Bk. I, 14.

O ship, fresh waves will carry thee back to sea. Ah, what art thou doing? Make port with courage. Although thou art pine of Pontus, the offspring of a famous forest, thou uselessly boastest both a race and name. Do thou, unless thou art destined to be a sport of the winds, take heed.

May Horace's warning, rolling down the dim and distant corridors of Time, not go unheeded to-day.

*Ave, Horati præclare, nos Indiani te hodie salutamus !

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* Hail, illustrious Horace, we Indians greet thee to-day.

WORLD OF BOOKS

REVIEW OF WORLD TRADE (1934): *Published by the League of Nations, Geneva.*

Amidst wild clamours of politics the Economic Intelligence Service of the League is continuing its useful work, it has given in the volume under review a general synopsis of world-trade during the year 1934 and a comparison of the figures for that year with those for the immediately preceding years. We notice a recent tendency of commercial policy to develop reciprocal trade at the expense of multilateral transactions. Measured in sterling the value of world trade rose from £7.3 to £7.8 milliard or by 6.3 per cent. Average gold prices continued to fall and the quantum of trade in 1934 appeared to have exceeded the level of 1933 by about 3 per cent.

STATISTICAL YEAR-BOOK OF THE LEAGUE OF NATIONS 1934-35. *Price 10s.*

This valuable survey gives a synopsis of the most important economic, financial demographic and social phenomena down to the end of the year 1934. We notice a slight increase in the absolute figure of births in Europe (excluding U.S.S.R.) which had been falling for several years. Social statistics are represented in the Year-Book by tables dealing with wages, hours of work, unemployment and employment. The figures for these last two subjects show that the improvement observed on the labour market in 1933 has continued in 1934-35. The world output of industrial raw materials increased by about 5 per cent. while the production of foodstuffs slightly declined.

Almost every country in the world has abandoned or restricted the operation of the gold standard. In many countries exchange restrictions have been attended by the development of a large number of free or private exchange rates some of which differ widely from the official rates. The abandonment of the gold standard has stimulated the production of gold.

Such findings of capital importance are offered to economists by this highly useful Year-Book which is a monument of patient analysis and research.

SOCIAL ASPECT OF INDUSTRIAL DEVELOPMENT IN JAPAN. *By Fernand Maurette, Asstt. Director of the International Labour office, Geneva (1934) Price 1/3d.*

Among the many bad names given to oriental nations, the most noticeable is the word *inefficient* as if efficiency is the monopoly of Western peoples. When Japan, suddenly emerged in history with a record of staggering efficiency, some other theory was set up to explain or explain away her superiority of business organization and the Japanese were charged very unfairly indeed, with "dumping"! This has been demonstrated with rare sense of fairplay and impartiality by Mon. Fernand Maurete, who was the first to be deputed by the I. L. O. to investigate into and gather first hand informations on Japanese industrial developments and their social aspects. "It has been suggested" he says in this valuable Report "in various quarters that the success recently obtained by Japanese export trade in certain market was largely due to costs of production, which were strongly influenced by unsatisfactory conditions of labour." This "social dumping" theory was completely disproved by facts observed and compiled by this expert from Geneva, who has given us a most interesting survey, supplementing the previous publication—the *Industrial Labour in Japan.*

A good deal of otherwise inaccessible material has been incorporated in this study which should be read by all interested in the development of industry in the Orient. The Government views, the Employer's views and the worker's views have been wisely balanced and the details of the author's visits to various establishments: Spinning and weaving, Iron Foundries, glass and match manufactures, porcelain and Lacquer and Electrical goods etc. are extremely interesting. A survey of the working conditions in Japan redound to the credit of the people and dispel all false theories setting off the real achievements of the Japanese in trade and industry.

L'INDE MYSTIQUE AU MOYEN AGE—HINDOUS ET MUSULMANS. *By Dr. Yusuf Husain; Published by Adrien Maisoneuve, 5 Rue de Tournon, Paris (1929).*

Scientific study of Islamic culture ever finds its supporters in French academic circles as we find from the excellent periodical *La Revue du Monde Musulman* edited by Mon. Louis Massignon. Under his inspiration and with the expert guidance of eminent Indologists like M.M. A. Foucher Sylvain Levi, Jules Bloch and others, an Indian Musulman scholar from Hyderabad, Deccan, prepared this excellent study which earned for him the doctor's degree of the University of Paris. While writers of all denominations were exaggerating the factors of conflict between the Hindu and Islamic cultures, Dr. Husain has chalked out the path of unconscious and sometimes conscious collaboration which gives an unique value to this survey. Starting from the first advent of Islam in Sindh he describes the religious toleration of the first conquerors, the influence of the early Sufis and the syncritism of popular beliefs leading to the growth of *mixed* (Hindo-Islamic) sects. Ramanuja, Ramananda, Kabir, Nanak, Dadu, Mirabai and their schools have been studied in parallel lines of evolution of Islamic mysticism culminating in the age of Akbar the Great and the *Chishti* orders. The Hindu and Zoroastrian influences on Akbar were brilliantly analysed and the final chapter leads to the tragic climax of Dara Shiku and his mystic Humanism ruined by the orthodox reaction under Aurangzeb.

Dr. Husain has earned the gratitude of all Indians by this noble study which we hope, should be translated soon in English, Hindi, Urdu, etc. to hasten the cause of Hindu-Moslem unity and fellowship in this crisis of our culture.

THE BHAGAVAD-GITA OR THE LORD'S SONG, WITH THE TEXT IN DEVANAGARI AND AN ENGLISH TRANSLATION: *By Dr. Annie Besant, 10th Edition; Price As. 4 only.*

This is the cheapest and best printed edition of a real *classic* of Indian spiritual wisdom. It has already reached thousands of homes, thanks to the enthusiasm of G. A. Natesan & Co., Madras and it should have an ever-expanding circulation.

GITA-RAHASYA: *By Bal Gangadhar Tilak ; translated by B. S. Sukthankar, M.A., LL.B., and published by R. B. Tilak, Poona; Vol. I, pp. lxxx + 618; Rs. 6 only.*

The Gita played a great rôle in the history of Indian thought no less than in the history of individual souls who have dedicated themselves to the uplift of India and the betterment of mankind. Three of the national leaders, Aurobindo, Gandhi and Tilak have given us the essence of their life's teachings through their commentaries on the *Gita;* and the *Gita Rahasya* of Tilak published in original *Marathi* in 1910-1911 came to be so popular that it came to be translated into Hindi (1917), Gujarathi (1917), Kanarese

(1919), Telugu (1919), Bengali (1924) etc.

The English translation of Mr. B. S. Sukthankar is the result of his resolve "to give international importance to the Marathi language" through translations—a resolution tabled by him at the Conference of Nagpur (1933). He has spared no pains to make this English rendering as faithful to the original Marathi as it is readable in its English metamorphosis. The more such translations from our living languages of India, the better for the solidarity of Spiritual India. The publisher has attempted to produce the volume with the utmost care, and the typography and illustrations of this first volume make the reader look eagerly to the publication of the second volume. The text of Tilak is far from being easy; and the matter of the book is highly technical. In face of these facts the achievement of the expert translator who combines fidelity to the original with a rare lucidity and felicity of diction—shines with redoubled splendour. We congratulate the translator and the publisher heartily and recommend the book to all lovers of Indian wisdom.

A GRAMMAR OF THE BRAJ BHAKHA: *By Mirza Khan; Edited and translated by M. Ziauddin, with a foreward by Dr. S. K. Chatterjee; Published by the Visva-Vharati Book Shop, 210, Cornwallis Street, Calcutta, Rs. 4 only.*

The factor of conflict between Hinduism and Islam has been so often emphasized that one welcomes with joy this little yet highly interesting text proving beyond doubt, as Dr. S. K. Chatterjee has aptly observed in his *Foreward*, that the two communities collaborated also ever since the studies of the great Al-Biruni (973—1048) in his *Al-Tahquiq ul-Hind.*

Mirza Khan, the author of the *Tuhfatu-l-Hind*, composed the book about 1675 A.D. which stands to-day as "the oldest grammar of a modern Indo-Aryan vernacular."—Braja-Bhakha. Sir William Jones utilized the book as early as 1784 and now thanks to the devoted researches of Prof. Ziauddin of the Persian Department of the Visva-Bharati of Dr. Rabindranath Tagore, we get a few of the valuable sections of the work. The original Persian text with a few reproductions in facsimile, together with the learned introduction and notes of the author, make the study eminently useful and we hope to see other sections of the book published soon by the learned author.

ABHINAYA-DARPANEM OF NANDI-KESVARA: *Edited by Manomohan Ghosh, M.A., Kavyatirtha and published by the Metropolitan Printing and Publishing House Ltd., Calcutta (1934).*

The author is already known to Indologists through his valuable contributions to the study of Natya-Sastra of Bharata. Drama and stage technique in ancient India were highly developed but unfortunately very few of the texts pertaining to that subject have been studied critically so far. The *Abhinaya-Darpanam* of Nandikeswara has been attributed to *circa* 5th century A.D. by the author and therefore may profitably be read with the dramatic cycle of Kalidasa and Bharavi of the Gupta Era. Mr. Ghosh has rendered a real service to Sanskrit literature by publishing this critical edition of the text accompanied by a glossary, index and incisive notes. His introductory essay on the meaning and the history of *Abhinaya* is also highly interesting and suggestive. We hope that he will apply himself soon to a critical edition and translation of *Natyasastra*, the source of all our knowledge on Hindu dramaturgy. The few illustrations inserted in the volume go to enhance the documentary value of the work which would be of great use as a reliable guide for those interested in studying the gestures and postures used in Hindu dance and drama.

THE EDUCATIONAL ROLE OF THE PRESS : *Published by the International Institute of Intellectual Co-operation, Paris (1934), 2s. 6d.*

Four distinguished journalists of the West have collaborated to produce this highly interesting study : Mr. Sanin Cano of the *Nacion*, Buenos Ayres; Mr. Henry de Jouvenel, former editor of the *Matin*, Paris; Mr. Kingsley Martin of *New Statesman* and *Nation*, London, Mr. Paul Scott Mower of *Chicago Daily News* and Mr. Friedrich Sieburg of *Frankfurter Zeitung*. The press and the public are in daily contact but that contact unfortunately is often disturbed and vitiated by State interests. Hence the sacrifice of truth and real mass education to interested propaganda. This pathology of popular education is a subject of the greatest concern of all lovers of truth and fellowship; and therefore this objective and impartial survey of the problem, published under the auspices of the Paris *Institute*, will be read with great profit by students of world politics and mass psychology. We recommend the book to all those who are interested in journalism and world affairs, especially in this crisis of our international relations.

THE FOUR ARTS ANNUAL, 1935 : *Published by Haren Ghosh, 140, Corporation Street, Calcutta; Pp. 206 with 22 Art Plates and other illustrations; Price Rs. 4, 8s., or $2.50.*

This is the first publishing venture of our *æsthete* friend Haren Ghosh who is conspicuous here by his genius for selecting art documents no less than by his capacity to assemble difficult persons to collaborate in this sumptuous production : Mahatma Gandhi and Mukul Dey, Rabindranath Tagore and Dilip Roy, Uday Shankar and Sophia Wadia, Sri Aurobindo and Venkatachalam to mention among other celebrities have contributed some of their latest thoughts. "India," says Uday Shankar, "is verily a land of dancing . . . . a colourful pageantry ever unfolding new forms of beauty and composition." Here he strikes, with the intuition of a born artist, the key note of appreciating a continent like India. And *The Four Arts Annual* of Haren Ghosh is a happy augury of that future when the living art and literature of India will find prompt and adequate publicity as in other climes and continents. The dance, the stage and the film will some day convey to the outer world the real depth of Indian art and artists. Meanwhile the endeavour of art lovers like Mr. Ghosh should be applauded and sustained by all of us. The living artists and *littérateurs* of India lack intelligent guidance and publicity and a publication like *The Four Arts Annual* should be a regular institution. The early sketches of Dr. Abanindranath Tagore fortunately treasured by Principal Mukul Dey and now reproduced for the first time go to add enormously to the value of the present *Annual*. Some superb photos of our great men like Aurobindo, Rabindranath, etc., will be appreciated no doubt by all and the price of the volume has been wisely fixed low to suit all purses. We offer our hearty congratulations to Mr. Ghosh and wait eagerly for his *Second Annual*.

THE JAPAN YEAR BOOK 1933-34 : *Published by the Foreign Affairs Association of Japan.*

No nation in the Orient and only a few in the Occident can rival Japan in the organization and development of national press and vernacular journalism. The Osaka and Tokyo Asahi with the famous *Asahigraph* have already amazed the journalistic world. But English language was not much used till the systematic distortion of Japanese ideas by occidental press led to the development of publications in English ever since the Manchukuo incident and the Lytton Report. In 1932 the renowned Foreign Affairs Association of Tokyo started that splendid Quarterly: "Contemporary Japan" with Mr. Katsuji Inahara as Editor; and the same learned journalist was responsible for the publication in 1933 of the new "Japan Year Book". It is a veritable encyclopædia of Modern Japan giving an exhaustive and, at the same time, succint survey of the Imperial Court life, national history, and Government, foreign relations, public finance, agriculture, trade, industries, transports, labour, press and publications, science, literature, arts and amusements—in fact all that one desires to know about a living and progressive nation. Korea, Fermosa, Manchukuo and South Sea Islands, etc. are also included in this survey which will fill every Asiatic with pride when he will see what an amount of solid and constructive work Japan has done silently all these years. While other nations have been talking Japan has been working and she deserves the eminent position she holds in world politics to-day. Her individual lines of action or isolated jerks of politics may or may not be appreciated, but no one can doubt her sincere purpose and iron will to prove that Orient is great to-day as she was in the past. That potentiality is writ large in the history of the Land of the Rising Sun and we congratulate the publisher of the Year Book on their signal success. The Book should be in every library as an indispensable reference book for Japan and the Far East.

THE EASTERN LIGHTS: *By Prof. Dr. Mahendranath Sarcar, M.A., Ph.D., of the Presidency College, Calcutta; Published by the Arya Publishing Co., 15 College Street, Calcutta; Price Rs. 4 only.*

The author, one of the few progressive spirits of modern India, sounds the keynote of the volume in his Essay on Rammohun Roy: "Life and Philosophy in Indian teachers have never been separate; indeed their philosophy is the intellectual reflection of their life and this alone explains why Indian teachers of the first rank are always creative and moving". This *dynamical* presentation of the life and philosophy of some of the Pioneers of modern India, forms the special feature of the book, and it will long be appreciated by all for its magnificent exposition of the philosophy of Sri Aurobindo. From the Brahmo Samaj to the Ramakrishna Vivekananda movements, the survey is as comprehensive as it is illuminating, and for years to come this will remain as the last introduction to the spiritual and philosophical movements of modern India.

Prof. Sarcar was recently invited by the Italian Institute of the Middle and the Far East and his personal contact with eminent thinkers of the occident like Henri Bergson, Rudolf Otto, Romain Rolland and G. Gentile (about whom he has contributed a brilliant article in *India and the World* Dec. 1934) has indirectly brought a new orientation. He is not satisfied with mere dissection of thoughts and systems. He plunges in the very whirlpool of world thought and brings back to India a stimulating urge of the *Volonté* a new aspiration to energize Thought through *Will* which now challenges world Philosophy. He brings out with rare originality and clarity the fact often ignored that our Hindu mystics and devotees were the greatest champions of Spiritual Energism amidst their apparent detachment and lack of communicativeness. It is an inspiring book and we recommend it to all lovers of Indian wisdom.

INTERNATIONAL FORUM

Tri-Centenary Celebrations of L'Academie Francaise

We are thankful to our esteemed friend and correspondent Monsieur Claret De Langavent of Paris for this graphic account of the historic celebration:—

The French Academy has just celebrated its third centenary.

The receptions which were given on this occasion took place within an exceptionally official frame of high literary and artistic groups, without any kind of rush or crowd generally accompanying public demonstrations.

The Academy was founded in 1635 by the Cardinal de Richelieu, received its official consecration by parliament on the 9th of July 1637, date on which the Parliament, after many hesitations, enregistered the letters patent that had been signed on the 26th of January 1635. The French Academy, abolished (1793) by the Revolution reappeared under the name of "Class of Literature and Fine Arts" of the National *Institute* of Sciences and Arts founded by the constitution and drawn up by the law of the 3rd Brumaire, year IV (25th of October 1795). It was renamed the "Class of the French language and literature," when it was reorganised in the year XI (1802) and recovered the original name of French Academy by a royal *ordonnance* (21st March 1816) and also its ancient status which were officially restored after having been slightly modified.

This royal *ordonnance* of 1816 constitutes the charter which it was ruled by until then and which rules it still in our days. In this way it seems to be the faithful continuation of the French Academy created by the Cardinal and its first members were part of a company of literary men formed in 1629.

The Academy has always kept outside all sorts of coteries, avoiding the political or social combinations which would have injured it, observing the events without taking any part in them, hovering in the domain of ideas, without any preoccupation of doctrine, working with the full sense of its responsibilities, which it has never avoided, in the enrichment and embellishment of the French language.

The ceremonies began on the 17th of June (1935) at the Church of the Sorbonne where a mass was laid in memory of Richelieu and under the presidence of His Highness the Cardinal Verdier. By the side of the Academiciens, under the shade of Richelieu's tomb, were assembled the numerous delegates of the French and Foreign academies and universities, wearing their academic robes and decorations. The Count and the Countess de la Rochefoucauld, descendants of the Cardinal de Richelieu, were seated in the first rows.

After the mass, Monseigneur Baudrillard, member of the French Academy, pronounced a panegyric on Richelieu. He retraced his career as a politician, an archbishop, and a good Frenchman. He showed the object pursued by the great Cardinal when he founded the French Academy: the French supremacy in Europe and its civilizing mission in the world. "Our thoughts are expressed by words, the unity of thought is possible through language. Let us have therefore a policy of language" so thought Richelieu, "so that the French people can assimilate all the dialects and all the *patois* that prevail in this kingdom." . . . . .

"When the Academy began its work it laboured hard over the Dictionary. The language began to form itself and assume clear forms and neat rules. At the same time the French mind began to be more defined and precise ; it fixed the qualities of its proportion, its exactitude and good sense which will win for it the sympathy and confidence of the other nations. Following the victories of Louis XIV, the French Spirit and the French language began to spread abroad and thus began the march of the French tradition."

The Academy opened an Exhibition at the *Bibliotheque Nationale*, presided over by the minister of National Education. The members of the French Academy and the foreign delegates, were received at the *Elyseé* by the President of the Republic and Madame Lebrun.

On Tuesday, 18th June, the French Academy met again at the Museum of the *Louvre*, under the presidence of Mr. Gabriel Hanotaux, in the Cariatides room, where in 1672 Louis XIV had invited the Immortals to hold their session. Mr. Gabriel Hanotaux, after having spoken on the mission of the Academy, greeted the delegates of the two continents who had come over to take part at the celebration of the third century of its foundation. There were about 180 delegates who, with their academic robes, their decorations and the variety of colours presented a spectacle of varied tones which elicited the admiration of every body.

After a few speeches of congratulations and a discourse of Mr. Mario Roustan, Minister of National Education, there were some dramatic recreations, short plays or poems recited by the actors of the Grand Opera and the *Comedie Française*.

In the evening there was a dinner at the Townhall Hotel de Ville, joining once again the members of the five academies and the celebrities of the Parisian society. Speeches where pronounced by Georges Contenot, President of the Municipal Council, A. Villey, prefect of the Seine and Gabriel Hanotaux of the French Academy. The Director of the Academy defined with plenty of humour the rôle of Paris, its heart, its spirit, in French civilisation and language. Paris always stands for welcome. How could it not greet the ideas and the words as it does the persons and things? We must have a language with open arms: that is what brings such a variety of wealth to our language and such cleverness to say all sorts of things ; and it is also made brilliant by this continual contact which is the Parisian politeness coming straight from the heart.

On the 19th of June, the members of the Academy gave a garden party at the Chateau de Chantilly. This reception was particularly brilliant because of the setting in which it took place. Two squadrons of the 4th regiment of Moroccan Spahis formed an impressive double rank on the way leading to the statue of the Duke of Aumale. All those who had the pleasure of being the guests of the Forty Immortals, will have in mind for a long time, the spectacle which greeted them on their arrival at the gates of the Chateau.

There was a reunion under the Cupole, on the 20th June, and was marked by the reception, before the President of the Republic, and of the delegations, of the Marshal Frauchey d'Esperey. After having pronouncd his speech on the deeds of Marchal Lyautey to whom he was succeeding at the Academy, the famous soldier was received by Mr. Abel Bonnard of the French Academy.

This same evening, the French Academy gave a dinner in the drawing-rooms of the Ministry of Foreign Affairs, presided by Mr. Albert Lebrun. Mr. Gabriel Hanotaux greeted the President in the name of all the illustrious company and drew a moving picture of the actual difficulties of France saying his reasons for hoping and expressing his conviction that the mission in the world of France and of the French Republic will never cease to accomplish its ends.

In answer to this Mr. Albert Lebrun rendered double homage to the twofold mission, literary and social, of the Academy. "This heiress of ancient languages, sweet and clear, with her harmonious simplicity and by virtue of her capacity to express so well the lofty and bold ideas, may entertain the hope of becoming someday the practical idiom for all nations. Other languages, beside her, have known to assert themselves, but this one is spoken to-day by more than 120 million of men, and this is the Academy."

This illustrious company had shown once more that, independently of her role of watching over the interests of our literature and on the good use of our language, the Academy had known how to extend her choice by receiving amongst its members representatives of the diverse activities of the country—statesmen, churchmen, soldiers, and scientists perfectioning the Academy by adding to its intellectual radiance in France and in all the world.

RAMMOHUN CENTENARY COMMEMORATION VOLUME

A remarkable and profoundly interesting publication is announced by the Rammohun Roy Centenary Committee, which is shortly going to publish a Volume in commemoration of the celebration of the hundredth year of the passing away of the great figure who has been universally acknowledged as the "Father of Modern India." The various papers read and addresses delivered on the occasion of the Centenary Celebration in 1933 are being gathered into the Volume which will contain, among other things, complete reports of the celebration held all over India and abroad,—indeed, a unique record of a world-wide homage. A comprehensive and exhaustive study from all points of view of the "Inaugurator of the Modern Age in India," this book of about 800 pages of Royal octavo size, neatly printed, profusely illustrated, and strongly bound in full cloth, will contain Studies and Addresses, among others by Rabindranath Tagore, Sir J. C. Bose, Sir B. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Rt. Hon'ble Srinivasa Sastri, Mrs. Sarojini Naidu, Madame L. Morin, Ramananda Chatterjee, T. L. Vaswani, The Dowager Maharani of Mayurbhanj, Sir Syed Ross Masood, Pandit Sitanath Tattvabhushan, Prof. Ruchiram Sahni, Dr. V. Ramakrishna Rao, Prof. R. K. Guha, Rev. W. S. Urquhart, Dr. W. H. Drummond, Dr. F. C. Southworth, Dr. Kalidas Nag, etc.

The Messages received from Mahatma Gandhi, Sir P. C. Ray, C .F. Andrews, Prof. Sylvain Levi, Dr. J. T. Sunderland, the Paris University, Bishop Boros of Rumania and others on the occasion of the Centenary, and the Reminiscences and Tributes paid to the memory of the Raja by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, Maxmüller, Madame Blavatsky, Sir Goorodas Banerjee, Dr. Mohendralal Sircar, Sir Surendranath Banerjea, Mahadev Govind Ranade, Bipinchandra Pal, Dr. Herambachandra Maitra, Sir R. Venkata Ratnam, etc., on different occasions, will add considerably to the interest of the book, in which is also being included the Publicity Booklet of the Centenary Committee, edited by Mr. Amal Home, which was so well received at the time of its publication.

The book, which will be published about the middle of the next month, will be priced at Rs. 5, but Members of the General Commitee of the Centenary Celebrations will get it at the concession rate of Rs. 4 a copy ; while those booking their orders with cash in advance will get copies at the reduced rates of Rs. 4 and Rs. 3-8 respectively. Orders and prices to be sent to the Rammohun Centenary Office, 210-6, Cornwallis Street, Calcutta.

PROFESSORS FROM HAWAII UNIVERSITY ORIENTAL INSTITUTE TO VISIT CHINA AND INDIA

Prof. Gregg M. Sinclair has been appointed director of the Oriental Institute of the University of Hawaii in Honolulu. Associated with Mr. Sinclair in the direction of the Institute will be Prof. Shae Chang Lee, Chairman of the Department of Oriental Studies and professor of Chinese language, literature and history in the University of Hawaii. Mr. Lee was graduated from Canton Christian College in 1911 and from Tsing Hua College in 1913. Mr. Lee recently completed a comprehensive history of Chinese civilization which will be published soon by the University of Hawaii press. Mr. Lee will serve as a visiting professor on the faculty of Lingnan University at Canton, from September to February. Later he will visit many cities of China, including Hangchow, Soochow, Nanking, Hankow, Chengtu, Peiping and Tientsin.

Prof. Sinclair will spend two weeks in China in March 1936, collecting material and making contacts for the Institute. He will then visit India which certainly deserves the attention of all scholars interested in Pacific problems. India, in the early centuries of the Christian era pioneered the cultural, religious and artistic movements in Indonesia and Polynesia as has been demonstrated by the Greater India Society of Calcutta and as was brilliantly supported by the recent researches of Dr. E. C. Handy of the Bishop Museum, Honolulu. So the present-day rural aspirations of Indian nationalism was recently compared with Chinese rural uplift movements by another learned Pacific visitor Mr. Edward C. Carter, Secretary-General to the Institute of Pacific Relations. Thus Prof. Sinclair will find plenty of materials for his studies in India which should be brought into intimate contact with the institutes, and cultural organisation of the Pacific Zone. We accord him a most hearty welcome and hope that, in this year of the tenth anniversary of the Institute of Pacific Relations, India would find her legitimate place in the scheme of Pacific Studies.

JANE ADDAMS : A HOMAGE FROM INDIA

Many women inspire persons in their lifetime, a few continue to inspire throughout life and after. Miss Jane Addams is of the chosen few of the second category. Privileged to know her personally for a short while, I feel grateful to the Editor of the *Bulletin of the National Council of Women in India*, for this opportunity to draw the attention of our Indian womanhood to the wonderful life of this pioneer social worker from the New World. Born in September, 1860 at Cedvarville, Illinois, where in a little cemetery she was laid to rest in May this year, Jane Addams holds out the 74 years of her life as a modest yet tremendously inspiring volume for generations to read and ponder over. As a child she was greeted as "an ugly little girl,"—her head on one side because of a curvature of the spine. She was passionately fond of her father, a Quaker and a friend of Abraham Lincoln. The soul of this plain girl was sensitive like a harp ; and while a mere baby, she quietly decided "to have her house among those horrid little houses." She was graduated from Rockford College in 1881 but lost her father, and inheriting his estate gave $1,000 to her college for scientific books. Eager to have medical training she was prevented from the aggravation of her spinal trouble and sailed for England where she had her first "conversion" at the sight of the squalor of London's East End. Inspired by the example of the Toynbee Hall, she decided to start "settlement work," propelled by "the desire to interpret democracy in social terms." With the aid of a few friends and the little money of her own she laid the foundation in 1889 of that unique Community Centre—the Hull House of Chicago. It began to function as a parlor, bath, day-nursery, school, gymnasium, little theatre, legal aid bureau and what not! Jame Addams was only 29 at that time; and after 46 long years of service she was given the last farewell in May by thousands who flocked to the Hull

House which transformed their lives. Between 1889-1914 she developed her Hull House into a creative centre of social and political reform, encouraging women suffrage, labour law amenities, social insurance prohibition, juvenile research, nurses association, co-operative club for working girls, Labour Museum etc. With her quiet yet irresistible appeal for human betterment she saved thousands of potential workers from falling an easy prey to the cheap self-complacency of "middle class culture." With the sacred torch of her heart she awakened a thousand hearts into a grand illumination of Charity. (Vide: John H. Holmes: Unity, July 1925, Chicago). Her community soon widened into humanity and she came to be a world leader during the last twenty years (1914-1935) of her life. The fratricidal war of 1914 brought to her the "agony of a million mothers across the seas." In January, 1915 she founded the Women's Peace Party in America and became the President (April 1915) of the Women's International League for Peace and Freedom, an organization with which every women group of India should fraternise to the best of their capacities. Its European headquaters at 12, Rue de Vieux College, Geneva, has been visited by some of our social workers but unfortunately no regular connection has yet been established! In its noble campaign for Peace and Freedom it held congresses and summer sessions in the Hague (1915), in Zurich (1919), in Vienna (1921), in Lugano (1922) in Podibrady (1923) in Washington (1924) in Dublin (1926) in Prague (1929), in Sofia (1930) and so forth. It was the cordial invitation of this great organisation of Jane Addams that brought me in intimate touch with Mlle. Madeleine Rolland, Mon. Romain Rolland, Hermann Hesse, George Duhamel, Bertrand Russel, Paul Birukoff (biographer of Tolstoy), John Haynes Holmes and such world citizens and real friends of mankind, above caste or colour. It was after the Lugano Conference in 1922 that I was introduced to Jane Addams in Paris in the home of my collaborator, the French poet Pierre Jean Jouve. Miss Addams was going to visit India and the Orient and I had the proud privilege of discussing with her her Asiatic tour programme and of writing to Dr. Rabindranath Tagore, Sir J. C. Bose and Lady Bose who brought Jane Addams into touch with our women organizations and individual workers like Miss J. Ganguly, M.A., Councillor of the Calcutta Corporation, who joins me in this tribute of admiration and respect. Her pacifism created many enemies for her in U.S.A. and Europe during those days of war-fever. But she braved mob-hatred with a serenity worthy of a true heroine. She published her *Newer Ideals of Peace* as early as 1907. Now the fire-baptism of the last World War gave her a new inspiration and she wrote that remarkable book: *Bread and Peace in Time of War* (1922). Her *The Second Twenty Years at Hull House* (1930) contains a noble chapter "Efforts for Peace during Five Years of War"; and her last publication is entitled *Why Wars must Cease* (1935). So it was but bare justice done to her when in 1931 Jane Addams was awarded (jointly with President Butler of the Columbia University) the Nobel Prize for Peace and the entire sum of $20,000 were given by her to her dear League for Peace and Freedom. (*Vide*: Pax: Jane Addams number, Geneva). The sensitive "ugly girl" lived to be congratulated by President Hoover who referred to her "nationwide admiration and affection." So her old friend Ramsay MacDonald cabled from Downing Street: "Miss Addams is one of the best beloved women in the world and her name and her work will be known for generations after she is gone."

JANE ADDAMS AND INDIA

Service knows no frontier and, one of the noblest champions of social service that she was, Jane Addams was eager to develop a plan of co-operation between the East and the West. Rabindranath Tagore is the living symbol of that co-operation and during the celebration of his Septuagenary, Jane Addams contributed the following lines to the *Golden Book of Tagore* (1931).

"Perhaps the most valuable contribution which can be made to our perplexing age is a revelation of the essential unity and validity of all human experiences, that our intellectual and emotional understanding may approach our commercial and political arrangements. In spite of the magnificent methods of communication modern science has placed at our disposal, such a revelation can be made only in the age-old way—through the spirit of a genius. His message to be natural and inevitable must be varied as well as profound, romantic as well as classical, delightful as well us poignant; above all, it must be clothed in beauty sufficient to carry it over the gulfs between different peoples, especially, those who live in the East and those who live in the West.

Rabindranath Tagore has met all these requirements of genius combined in a man who is at once a poet, a philosopher, a humanitarian, an educator.

We therefore salute him on his birth-day with gratitude, with admiration, with fellowship and affection.

He has once more made clear to us the saying we so often used in the early days of the University Settlement—the things that make us alike are finer and deeper than the things that make us different."

The profound lines were penned from the Hull House of Chicago, and when the conferring on her of the Noble Peace Prize was announced and the Editor of the *India and the World* dedicated a special number (June, 1932) of his International monthly to Jane Addams, her moving words shone like the eternal stars on the title page, cheering the heart of the millions of souls struggling, like her, along the path of human understanding.

"There is a new type of patriotism being evolved in all parts of the world. It is quite as devoted as the old type but believes that certain *humanitarian ends can only be achieved through co-operation between all nations and all* races."

In these lines she seems to have left her last testament to inspire generations to come.

PURPOSE AND UTILITY OF INDIAN PROPAGANDA IN FOREIGN COUNTRIES

Sj. Subhas Chandra Bose has sent the following note to the "United Press" elucidating the views previously expressed by him on the question of Indian propaganda in foreign lands:—

In connection with the note I sent to the Indian Press on the question of Indian propaganda in foreign lands, my attention has been drawn to criticisms made by some Indian papers, notably, the *Indian Social Reformer*. After persuing them, I can have no doubt that there is a great deal of misunderstanding regarding the scope, purpose and utility of such propaganda.

At the outset I should say that such propaganda is not a luxury for satisfying the whims of a few faddists but should be an indispensable and integral part of our day-to-day national programme of work. If I did not feel that Indian propaganda abroad was indispensably necessary for the attainment of India's freedom—I would be the last person to champion it—knowing as I do the deplorable condition of our Congress finances.

I have studied very carefully the history of those countries that have won their national freedom in comparatively recent years and I find that in every case they devoted considerable attention to this side of their work. The example of Ireland is known to all, but I should like to draw special attention to what the Czech leaders did. From nearly 20 years, Dr. (now President) Masaryk, Dr. Benes (the present Foreign Minister) and others conducted a steady and careful propaganda in different countries and only after a long period of waiting could they reap the benefit derived from such patient work. Without the assistance of their French, British and American friends, the Czech leaders would never have succeeded in winning their freedom.

Even those who rely on force of arms for winning their freedom cannot dispense with propaganda and foreign sympathy, which propaganda brings, for instance, the Americans of the United States, who were fighting the British, had to depend to a large extent on the sympathy and support rendered by the French. In the case of a country that does not resort to the tribunal of physical force for achieving its national objective—foreign propaganda is absolutely necessary. Therefore do we find Hungary devoting special attention to and spending large sums of money for foreign propaganda, since she hopes that by peaceful means she will be able to secure a revision of the Treaty of Trianon which she regards as unjust and iniquitous. Since we hope to win our freedom through non-violence and have discarded the method of physical force foreign propaganda is indispensably necessary for us and it should be an integral part of our day-to-day programme. Since the Government have said, in season and out of season, that they have no objection to constitutional and peaceful activities conducted by Congressmen they can have no objection to this aspect of our public activity.

With regard to the scope and purpose of our propaganda, there is unfortunately considerable misunderstanding. There may be a feeling in some quarters that such propaganda is probably of a secret or revolutionary or anti-British character. But I desire to say emphatically that such an impression, if it exists anywhere, is altogether without foundation. Propaganda, by its very nature must be open and above board and propaganda methods are inherently opposed to secret and revolutionary methods. Moreover, this propaganda should not be anti-British but only pro-Indian. I have had considerable experience of propaganda during my stay in Europe and I can say definitely, that moment we attempt anti-British propaganda, we shall defeat our purpose. The British have vast machinery for their propaganda—including Embassies, Consulates, numerous non-official associations in every important city in Europe, with which they can counter our activities. Moreover, human nature being what it is, if we attack any one in his absence, we shall lose sympathy instead of gaining it. On the other hand, as long as we carry on pro-Indian propaganda, our appeal will be irresistible. And if the British try to counteract our ligitimate propaganda, they will automatically put themselves in the wrong and forfeit public sympathy everywhere.

As I have already stated in my last note to the Press, this propaganda can be classified under three heads:—

I. Measures necessary for counteracting false propaganda about India.

For instance, there is a very wide impression in Europe that widows are burnt in India and girls are married at the age of 5 or 6. This impression is the result of uninterrupted and unchallenged propaganda carried on by nefarious agencies for several decades. About a year ago, a German journalist, who claimed to have visited India recently, wrote in a Munich paper that she had seen widows being burnt in India. If such propaganda goes unchallenged, it is accepted by the public as truth.

II. Measures necessary for enlightening the world about the true conditions in India.

Very little first-hand information about India reaches Europe and America, if one consider the largeness of the country and its intrinsic importance. And what information does travel abroad is often incorrect and tainted in character.

III. Measures necessary for acquainting the world with the positive achievements of the Indian people in every sphere of human activity.

In my opinion, this should be the most important department of our work. If we acquaint the world with our positive achievements, we shall automatically dispel false notions about India and help to give a correct picture of our country. The burden of all the propaganda that has been and is still carried on against us is that we are an uncivilized people, that our women are degraded and enslaved and that our society is torn asunder by various dissensions. And the charge of being uncivilized is one that is levelled against all Asiatics. To counteract the false and mischievous propaganda conducted against Indian women by Miss Mayo and her friends, we have only to show and tell people what Indian women have wrought and achieved in the past as also in the present. I have done this in a humble way within the limits of my resources and have noticed very good results.

Recently the Chinese leaders have launched an extensive scheme of cultural propaganda in Europe. They have made Geneva their head-quarters and have fitted up a Chinese library in a big Villa. Literature is being published in French and English to illustrate what the Chinese people have achieved in the different spheres of art and culture. Every year an exhibition of Chinese art is held in Geneva and from Geneva the exhibits are sent round to the different capitals of Europe. When I was in Geneva in April last, they were holding a very interesting exhibition of paintings executed by Chinese children up to the age of 10. In November next, an art exhibition will be held in London and a shipload of precious Chinese art treasures are being brought from China for the purpose. When the European public visit such exhibitions, no propaganda is necessary to convince them that the Chinese are a highly cultured and civilized people.

I cannot help remarking in this connection that through steady and continued propaganda, China has been able to win the sympathy of the whole civilized world. This became evident in the Sino-Japanese dispute over Manchukuo, when the sympathy of the whole world was given to China as against Japan. That China was unable to fully utilise this sympathy was of course, due to her military weakness. But the Chinese people have realised the value of international sympathy and are therefore determined to cultivate it still further. Though the Chinese Government are supporting this endeavour, a large portion of the funds necessary for propaganda comes from private individuals.

It is interesting to note in this connection that recently a Society called "The British Council for Relations with Foreign Countries" has been started in England with the Prince of Wales as its patron, for carrying on pro-British Propaganda in other countries. According to its Chairman, Lord Tyrell, it has been started at the instance of the Foreign office and has the active collaboration of five Government Departments—while the Government treasury has made a grant of 6,000 pounds. Commenting on this, the *Daily Telegraph* wrote on the 3rd July, 1935:

"Now France and Italy each budget over one million pounds a year for national 'Propaganda and Prestige', Japan has recently budgeted one hundred thousand pounds for similar purposes during the coming year, and the vast resources of the German Ministry of Propaganda are being expended outside the Reich no less than within. Funds on a much larger scale than 6,000 pounds, though not necessarily Government funds, are necessary if we are to take a similar interest in making ourselves known."

In view of the above facts, it is to be regretted that papers like the *Indian Social Reformer* write so superficially and carelessly on such an important problem as Indian propaganda abroad. If attempts at conducting Indian propaganda in England fifty years ago failed to produce results—that may be due to faulty methods as well as to the wrong type of men selected to do this responsible work. The *Indian Social Reformer* has referred to "the respect which the name of India evokes among the cultivated classes" in Europe and the United States. But it has conveniently forgotten the propaganda previously done by a host of Indians headed by Swami Vivekananda, as well as by numerous foreign friends of India. The position to-day is that there are Indians who are determined to do their bit in the sphere of Indian propaganda abroad. The only question is whether the Indian National Congress will take charge of this all-important work and do it in a more effective and efficient manner.

INDIAN AND CEYLONESE STUDENTS ABROAD

Pursuant to the resolution passed at the Fourth Convention of the Federation of Indian and Ceylonese Students Abroad in Rome 1934 the fifth Convention was held in Berlin from 3rd to 8th July 1935 under the able management of the Vice-President Mr. M. L. Gauba of Berlin.

The Convention was attended by more than 50 delegates—of whom 30 were from outside—representing all the principal Indian students' organisations of London, Oxford, Cambridge, Manchester, Berlin, Munich, Nurenberg, Zlin (Czechoslovakia), Rome and Trieste. It was inaugurated in the aula of the University of Berlin by the pro-rector of the University Prof. Dr. Hoppe and by the head of the Studentenchoft of the Berlin University, Herr Gutjahr. Prof. Amiya C. Chakravarty, president of the F.I.C.S.A., in reply thanked all those German organisations which had helped in making the preparations of the Convention, especially the German Academic Exchange Service, German Orient Association and the University of Berlin for offering so many opportunities to the delegates to see the various aspects of German progress in all fields. He also expressed the hope that this Convention will mark a further stage towards the fulfilment of the ideals which the F.I.C.S.A. desired to achieve. During this meeting Dr. Sudhir Sen made a speech in German by tracing the history of the F.I.C.S.A. from its birth and explaining the difficulties in achieving the ideals which are:—

(*a*) To co-ordinate and further the activities of Indian and Ceylonese students and their organisations abroad by:—

1. Holding annual Conventions and conferences in different countries, time and place to be decided by the council of the Federation;
2. Obtaining facilities for the education and training of Indian and Ceylonese students;
3. Publishing an organ of the Federation;
4. Maintaining an information Bureau;
5. Organising a research section to study the problems of Student life in its national and international aspects and promoting the welfare of Indian and Ceylonese students abroad;
6. Collaborating with Indian and Ceylonese students organisations in India and Ceylon and with similar institutions in all parts of the world.

(*b*) To represent and safeguard the interests of Indian and Ceylonese students and their organisations and to act on their behalf.

The programme arranged for the delegates during the Convention week comprised the following:—

(1) a reception given in honour of the delegates by the Indian Students' Association, Berlin, at the Humboldt Club;
(2) a lecture on Indian painting by Prof. S. K. Chatterji of the Calcutta University;
(3) a visit to the Stadium for Olympic Games 1936;
(4) a lecture by Prof. Schonemann on "The Present Day Germany";
(5) a visit to the State Opera to attend the performance of Lohengrin by Richard Wagner, through the courtesy of the German Orient Association;
(6) a visit to the labour camp;
(7) laying of a wreath at the memorial of the Unknown Soldier;
(8) a tea party given to the delegates by the German Orient Association and the German Academic Exchange Service;
(9) a visit to Potsdam and thence by steamer to Wannsee;
(10) a visit to the works of Siemens Schuckert Siemens, Halske and A. E. G.
(11) a visit to the Broadcasting House.

SJ. SUBHAS BOSE'S MESSAGE

The session was opened with an address of welcome to the delegates by the Vice-President Mr. M. L. Gauba of Berlin. A telegram from Mr. Subhas Bose wishing success to the Convention and a letter from the Hindusthan Academical Association of Vienna regretting for its inability to send delegates and wishing success to the Convention were read by Mr. Gauba. Prof. Amiya C. Chakravarty, president of the *Ficsa*, delivered his address in which he urged the delegates to take active parts in the furtherance of the ideals of the F.I.C.S.A., and direct their activities in making the F.I.C.S.A. known where it was not yet known.

SECRETARY'S REPORT

The Secretary Mr. D. N. Dubash of Rome, then read his report of the work done since the transfer of the headquarters of the F.I.C.S.A. from Vienna to Rome from the 1st of January of the current year. He said that the long delayed reply was forwarded to the German government in relation to the status of Indians in Germany to the effect that while the F.I.C.S.A. thanked them for the assurances given it did not associate itself with the views expressed in their letter about the inter-racial marriage. Copies of the German government's letter, the reply of the F.I.C.S.A. and the resolutions were sent to the press in India and Germany. A few Indian papers and reviews had given due publicity to the work of the last Convention and resolutions carried therein although the report had reached them rather late. He further said that a letter was again addressed to the Lloyd Triestino asking if the rebate they allow to the Indian students would be granted on issue of a certificate that the student is a member of the F.I.C.S.A. to which they replied that the 10 p.c. rebate was given only on production of a certificate from the dean of the university where the student prosecutes his studies.

He then informed the delegates that a club for Indian students will be founded when the inauguration of the University Town in Rome takes place on the 28th October next.

At one of the sessions a paper on Education of Indian students was read by Mr. N. G. Ganpuley, which proved both interesting and instructive.

NEW CONSTITUTION

One most important work done at the session of the Convention was the amendments to the Constitution thereby giving further activities to the F.I.C.S.A. in enabling it to achieve its ideals. The new Constitution was read by Mr. Gauba and approved unanimously. Thanks are due to Mr. Gauba for bringing amendments to the Constitution.

At the closing session of the Convention the following resolutions were unanimously passed:

Resolved:—

I. That the F.I.C.S.A. expressed its heartfelt sorrow at the demise of Mr. Chitty Hengkul, Secretary of the Executive Committee of the Confederation of Oriental Students.

II. That the F.I.C.S.A. expressed its sympathy with the victims of the Quetta earthquake.

III. That the F.I.C.S.A. expresses its thanks for the hospitality and facilities given to it by the German Academic Exchange Service, German Orient Association, University of Berlin and all other organisations and that the Secretary of the Indian Students' Association of Berlin be requested to convey the thanks of the F.I.C.S.A. to them all.

IV. That the amendments to the Constitution of the F.I.C.S.A. be accepted *in toto*.

V. That the headquarters of the F.I.C.S.A. to remain at Rome.

VI. That the Joint-Secretary Mr. I. P. Singh, London, be requested to call a general meeting to discuss the question of having a seat in London.

VII. That the next Convention should take place either in London or in Czechoslovakia in the month of December 1935.

VIII. That the Joint-Secretary Mr. I. P. Singh, London, be requested to call a general meeting of Indian and Ceylonese students in London to discuss the possibility of holding the next Convention there.

IX. On a question being asked by Mr. Rege of Berlin if the present Convention should be considered as a regular annual Convention with the power to amend the Constitution and to hold fresh elections, the Vice-President Mr. M. L. Gauba, pointed out that at the Fourth Convention held in Rome it was unanimously resolved to hold another Convention in July in Berlin to complete the work of the Fourth Convention. As July is the time most suitable for all students the following resolution was adopted as a result of the above discussion:—

That it is recommended that henceforth annual Convention should be held usually in July or near about that period to be finally decided by the Council.

X. That arrangements be made for publishing a guide book for students for which purpose the General Secretary should request the centres to collect information and send same to him.

XI. That the F.I.C.S.A. should prepare statistics of Indian students studying at the various Universities or receiving practical training in Europe, and it should also endeavour to put the Indian students studying the same subjects in touch with each other.

XII. That arrangements be made to publish a monthly bulletin.

HOME COMMITTEE

XIII. That for furthering the aims and objects of the F.I.C.S.A. a Home Committee be formed in India with the following eminent Indians and the Council be authorised to invite prominent Indians to the Committee if necessary:—

President :

Dr. Rabindranath Tagore.

Vice-Presidents :

Sir Sarvapalli Radhakrishnan Kt. M.A. (Vice-Chancellor Andhra University, Waltair) Mr. Shyamaprasad Mukerji, M.A., Bar-at-Law (Vice-Chancellor, University of Calcutta).

Members :

Dr. Ziauddin,—Aligarh University.
Mr. Satyamurthi,—Madras.
Prof. Wadia,—Bombay.
Prof. K. T. Shah,—Bombay.
Prof. Dr. Suniti K. Chatterji, D.Litt,—Calcutta.
Prof. Dr. Kalidas Nag, M.A., D.Litt.—Calcutta.
Mr. S. Suhrawardy, Bar-at-Law,—Calcutta.
Dr. Beniprasad, L.L.D.—Allahabad University.
Sir D. B. Jayatilaka, Colombo—Ceylon.
Prof. Abdur Rahaman Khan—Osmania University, Hyderabad.
Dr. U. N. Nag—Hindu University, Benares.
Col. Amir Ahmed,—Bhopal State Bhopal.
Dr. S. K. Sircar, D.Sc. (London)—Calcutta.
Dr. Bedi—Lahore.

XIV. That Mr. N. G. Swami of Berlin be elected to replace Mr. M. S. Sundaram of Oxford on the Council of Delegates of the Confederation of Oriental Students as the latter resigned owing to his imminent departure for India.

XV. That the report of the Convention and resolutions be sent to the press, to all Indian centres and to various persons and organisations.

YONE NOGUCHI : A POET AMBASSADOR FROM JAPAN TO INDIA.

The Japanese poet, Yone Noguchi, is already well-known in Europe and America, and his coming to India for a lecture tour will be of great interest to the lovers of poetry and literature. It was Lafcadio Hearn who first brought Japan into close relations with the West, not in any political sense, but in the realm of the artistic. Hearn went to Japan and became a real mediator, and what he did was not without its results. To-day another ambassador of the Arts, Yone Noguchi, stands between and brings again into closer touch the contending civilizations of the East and the West. This poet, however, uses "the poetic capabilities of English words to serve Japanese poetic ideals," while Hearn tried to interpret Japan by steeping himself in her life. The fact that Mr. Noguchi writes English verse with ease and feeling is remarkable, for one does not expect to find a poet of the Far East, where all the traditions are diffeernt from those of the West, writing English with facility. But perhaps the East is not so "far" after all, for a poet is of no nation, but of all the world.

Yone Noguchi was born at Tsuchima, Japan in 1875 and was educated at Keio Gijuku University, Tokyo, where he is now Professor of English Literature. Noguchi felt that, to further his training, he must come to America to study the great Western people and their ways. Arriving in San Francisco in 1893 when he was barely eighteen, he found himself living with some Japanese agitators, who were busily engaged in the publication of a small paper, for which the young student acted as carrier, without recompense, aleeping at night on a table with a volume of the Encyclopædia Britannica for a pillow. Later he became a "schoolboy," that is, serving as a domestic servant when not at school, and applied himself to the study of English. After about two years of this life, Noguchi heard from some members of the Japanese colony about the Californian poet, Joaquin Miller, who was called by them "sennin," "the hermit who lives on dews," and he made a pilgrimage to the poet's home on the Heights. Noguchi remained with Miller for three years, and became his devoted pupil, publishing his first poems during this period in "The Lark," the little magazine published by Gelett Burgess in San Francisco.

In 1897 the youthful poet was seized with a desire to tramp, and he made a journey on foot to the Yosemite valley, whose natural beauties impressed him deeply. The following year he walked through parts of Southern California and of this he writes, "I thank the rain, the most gentle rain of the Californian May, that drove me into a barn at San Miguel for two days and made me study 'Hamlet' line after line; whatever I know about it to-day is from my reading in that haystack."

In 1903 Noguchi crossed the Continent and went to London, where he lived in obscurity until he published a little sixteen-page pamphlet, bound in brown paper, entitled "From the Eastern Sea," which brought him immediately to the notice of England's foremost literary men. The genius of the Japanese poet was recognized by such men as Austin Dobson, George Meredith, Thomas Hardy, and Andrew Lang, the latter writing that the poems "appear to me to contain many charming things, and to show a remarkable command of our language." The next year Noguchi returned to his native land after an absence of eleven years. He again visited England in 1913, when he lectured on Japanese poetry at Magdalen College, Oxford.

In the years following, Noguchi published several volumes of poetry and prose, "The Summer Cloud," "The American Diary of a Japanese Girl," "From the Eastern Sea," "Lafcadio Hearn in Japan," "Through the Torii," "The Pilgrimage," "The Spirit of Japanese Poetry," and "The Spirit of Japanese Art," as well as many books in Japanese.

Noguchi's poetry possesses an elusive charm, a musical lilt, found in the work of few living poets. It suggests colour and moonlight, the sighing of breezes and the singing of birds; his feeling is delicate and fairlylike, and his later works all portray an increasing love for his adopted language which he handles as no other non-English poet save Tagore has done.

Invited by the University of Calcutta which, under its progressive Vice Chancellor Mr. S. P. Mookerjee, arranged for this first series of lectures by a Japanese master on Japanese Art and Poetry, Mr. Noguchi will deliver his Readership lectures in the middle of November. He will then be accorded a cordial reception from the Bengali P.E.N. Club of Calcutta. He has been invited to lecture also at the Universities of Allahabad, Madras, Annamalai, Colombo etc. Any literary or academic body desiring to have the Japanese Poet to address them should correspond at once with the Consul for Japan, Dalhousie Square, Calcutta. We give below a few of the titles of his lectures:—

Adoration of Nature.
The Little World at One's Feet.
Japanese Poetry.
Japanese Art (Illustrated).
Rogetsu, A Japanese Leonardo Da Vinci, (Illustrated)
The Art of Hiroshige (Illustrated).
The Mask Play of Japan (Illustrated).

AFRICA AND THE WHITES

Through the Associated Press of U.S.A. the veteran South African General Jan Christian Smuts gave warning to the world today that an Italo-Ethiopian war may strike a spark which will explode the powder keg of relations between blacks and whites throughout Africa.

"I think it will shake the whole system of civilization to its foundations should the League of Nations fall at this critical moment," Smuts told an interviewer.

The Boer War leader, now the Union's Minister of Finance, broke his government's official silence concerning war prospects when he said Italy's adventure in east Arika could not be looked upon as an isolated move, adding:

"It will create a serious position in Europe because of the repercussions in adjoining British territories and the intensification of black-and-white feeling.

"There is no doubt in my mind that invasion of Ethiopla by Italy will arouse the most anxious feeling throughout Africa between the whites and blacks. We have seen the effect the Russo-Japanese War had in raising feeling between Europe and Asia. This Ethiopian adventure by Italy may be most far-reaching in its effect on the African mind. You may find every African sympathizing with Ethiopia."

Smuts expressed the opinion that Italy was banking on the divergent views of France and England to prevent them from taking a strong position.

He predicted a long and costly war in the event Premier Benito Mussolini attempted to storm the Ethiopian strongholds. Recalling his own guerrilla tactics in the Boer War, when he kept far superior British forces at bay for two years, he said the terrain over which he led the Boers was similar to that of Ethiopia.

"Italy may overwhelm Ethiopia at the start with airplanes and poison gas," he said, "but it is one thing to overwhelm a country, another to occupy it. She may and she has bitten off more than she can chew."

General Smuts indicated that he viewed the possibility of Japanese support for Ethiopia seriously.

"We know," he said, "that Japan has been trying to get concessions in Ethiopia, and we have no doubt there have been points of contact which have not been disclosed."

Hostilities in Africa would not mean the end of the League of Nations, Smuts said, "because the League is our only peace machinery." He went on:

"Our danger is from dictators, who are in such straits everywhere that they are creating diversions by launching out on foreign adventures of this kind.

"The League cannot possibly apply economic sanctions unless there is unanimity of the great powers and unless countries not in the League, like the United States and Germany, fall in line."

CARNEGIE CENTENARY IN INDIA

We are glad to announce that our project of celebrating in India the first birth centenary of Andrew Carnegie was warmly supported by several renowned organizations and individuals. Our friends of Baroda, pioneers in Library movement, have responded with the members of several divisions of the Y.M.C.A. from Calcutta to Rangoon. So professors, and businessmen, doctors and divines have assured us of their valuable support. The students of our university and the general public mustered strong at the special lecture at the Overtown Hall delivered by Dr. Kalidas Nag, celebrating the World Peace Day and announcing publicly the plan of an All-India Carnegie Celebration. Rev. Dr. W. S. Urquhart, M.A., D. Phil, D.D. who presided over the lecture, roused in a feeling speech, the public to support the centenary programme of Dr. Nag. At a special meeting organized by the International Relations Club, Calcutta University, a Celebration Committee was formed with Rev. Dr. Urquhart, Principal, Scottish Church College, as the chairman and Dr. Nag as Honorary Secretary. It was proposed to raise a Fund permitting the award of a prize or medal every year, on the best essay, from the students of Indian Universities, on "World Peace and International Understanding." The name and the composition of the Carnegie Medalist or Prize-holder of the year would be announced all over India through journals, developping thereby an interest in International Affairs and World-Peace movements among our rising generation. Those who are in sympathy with the project are cordially invited to send their suggestions to the Hony.-Secretary, Carnegie Centenary Committee, *283, Park Circus, Calcutta, India.*

25th of November, 1935 is the exact date of the birth centenary of Andrew Carnegie and our friends are requested to organize public meetings and publish their tribute articles or homages in local papers before the and of November, so that we may send reports extract etc. to the headquarters of the Carnegie Endowment before Christmas.

ITALY AND THE BIMILLENNIAL OF HORACE

When the public mind was distracted with forebodings of war owing to Italo-Abyssinia dispute, Dr. Kalidas Nag was invited by a public library of Calcutta to lecture on "Italy and her culture" which was appreciated as a healthy corrective to the exaggerated emphasis on politics and militarism in our current literature and journalism. Dr. Nag showed how, far above the vageries of current politics, shrines the noble record of world service in the researches of a Marconi, in the philosophy of a Croce, in the ethical outlook of a Gentile, and in the educational system of a Montessori. He further informed the public that as decreed by the statute of 1930, Rome has finished building and will soon inaugurate her Citta Universitaria. It is a veritable University town on the outskirts of the congested city, beside the fascinating road to Tivoli. The total cost of rehousing the various departments of the old University of Rome in this new settlement will be over one million pounds of which £200,000 came from private funds and £800,000 from the Fascist Government Exchequer.

The quinquinum 1930-1935 was important also from the point of view of Roman culture and of Latinists all over the world. For, it opened with the Bimillennial of Virgil and is closing with that of his friend and younger contemporary Horace. Latin has no doubt ceased to be the principal language for the West but it still remains a great and world-language in the academic world specially to philologists as our learned friend Dr. B. K. Ghosh has shown in his article. Through the works of Cæsar and Tacilus, Virgil and Horace, Latin came to be one of the cherished idioms of the world of letters and the works of Horace come significantly between the *Commentaries* of Caesar and the *Germania* of Tacitus, the former proclaiming the triumph and the latter the decadance of the Roman Empire. But above the rise and fall of empires will ever shine the works of Horace and we salute the great Poet on this solemn occasion from India and the World.

OUR BOOK SHELF

India Bureau acknowledges with thanks the receipt of the following Books and Journals.

World Production and Prices	*League of Nations, Geneva.*
Children and Young Persons under Labour Law	*International Labour Office.*
Japan Year Book, 1933	*Japanese Consul General, Calcutta.*
Japan Year Book, 1934	*Do.*
The Lure of Japan	*Do.*
Present-Day Nippon	*Do.*
Cultural Nippon	*Do.*
Japan in Pictures : Asahigraph	*Do.*
The Japan Times	*Do.*
History and Destiny of the Jews	*Alma L. Lissberger, New York.*
Puppet State of Manchukuo	*Chinese Consul General, Calcutta.*
Far East Magazine	*Shanghai, China.*
The Chinese Administrator	*China United Press, Shanghai.*
International Affairs	*London.*
Tubatulabal Texts	*University of California.*
Tubatulabal Grammar	*Do.*
Current History	*New York.*
The Atlantic Monthly	*Boston.*
National Geographic Magazine	*Washington.*
Quarterly Journal of the Mythic Society	*Bangalore.*
Bulletin : All Bengal Teachers' Association	*Calcutta.*
Progressive India	*Mangalore.*
Servant of Humanity	*Calcutta.*
Annual Report : Imperial Council of Agricultural Research	*Govt. of India Press, Delhi.*
Twentieth Century	*Allahabad.*
The Central European Observer	*Prague.*
Time and Tide	*London.*
China Weekly Review	*Shanghai.*
Unity	*Chicago.*
Opinion	*New York.*
Modern Review	*Calcutta.*
Calcutta Review	*Calcutta.*
Prabuddha Bharata	*Calcutta.*
Calcutta Municipal Gazette	*Calcutta.*
Insurance and Finance Review	*Calcutta.*
Aryan Path	*Bombay.*
Indian Review	*Madras.*
The Scholar	*Palghat.*
Young Ceylon	*Colombo.*
Servant of India	*Poona.*
Harijan	*Poona.*
Young Builder	*Karachi.*
Young East	*Tokyo.*

INDIA AND THE WORLD

AN ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

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SRI RAMAKRISHNA

BY SWAMI VIVEKANANDA

THE longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be waking, and a voice is coming unto us, gentle, firm, and yet unmistakable in its utterances. Like the breeze of the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away and India is awakening from her deep long slumber. None can resist her any more; never is she going to sleep any more.

Once more the wheel is turning up; once more vibrations have been set in motion from India which are destined at no distant date to reach the farthest limits of the earth. Once more the voice has spoken whose echoes are rolling on and gathering strength every day. The time was ripe for one to be born who in one body would have the brilliant intellect of Sankara and the wonderfully expansive heart of Chaitanya—one who would be the embodiment of both this head and heart. Indeed, the time was ripe for one who would see in every sect the same spirit working, the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the down trodden, for every one in this world, inside India and outside India; and at the same time whose grand and brilliant intellect would conceive of such noble thoughts as would harmonize all conflicting sects, not only in India but outside of India and bring a marvellous harmony, the universal religion of head and heart into existence. It was necessary that such a man should be born, and such a man was born in Sri Ramakrishna. His life was a thousandfold more than his teaching, a living commentary on the texts of the Upanishads, nay, he was the spirit of the Upanishads living in human form. Nowhere else in this world exists that unique perfection, that wonderful kindness for all that does not stop to justify itself, that intense sympathy for man in bondage. He lived to root out all distinction between man and woman, the rich and the poor, the literate and the illiterate, the Brahmanas and the Chandalas. He was the harbinger of peace—and the separation between Hindus and Mohammedans, between Hindus and Christians, are sure to be things of the past. He came to bring about the synthesis of the Eastern and the Western civilizations. Indeed, not for many a century past has India produced so great, so wonderful a teacher of religious synthesis.

I place this great spiritual ideal before you, and it is for you to judge him for yourselves. In the heart of your hearts is the Eternal Witness, and may He, for the good of humanity, open your hearts and make you true and steady to work for the immense change which must come whether we exert ourselves or not. For, the work of the Lord does not wait for the likes of you or me. It is a glory and privilege that we are allowed to work at all under Him. Once more the doors have opened. Enter ye all into the realms of Light, the gates have been opened wide once more.

And may He who is the Lord of every sect, who is all-pervading, may He bless you, may He help us, may He give strength and energy unto us! May His blessings be on you all for ever and ever.

MY MEMORIES OF SWAMI VIVEKANANDA

BY MARTHA BROWN FINCKE

Mt. Holyoke College, U. S. A.

Early in November, 1935, I landed in Calcutta and set foot for the first time on the soil of India. As I left my home in the United States of America journeying westward to encircle the globe, I thought of myself as a tourist in the different countries through which I passed. Only when I reached India did I in thought become a pilgrim. As a pilgrim I went the day after landing to the Belur Math on the farther side of the Ganges to bow my head in reverence before the tomb of the great Swami Vivekananda. In the upper room of the guest-house I met Miss Josephine MacLeod, his devoted friend. I also met several of the resident Swamis. When to each of them I said that I had once known Swami Vivekananda, their eagerness to hear of that far-off meeting surprised me. It was indeed to me one of the most vital influences of my life, but could it mean anything to others? Since they assured me that it was so, I am setting down my recollections of those two days, now 42 years ago, when I came under the influence of that great man.

In September, 1893 at the World's Fair, held in Chicago to commemorate the 400th anniversary of the discovery of America by Columbus, a Parliament of Religions was a part of the programme. To this journeyed the then unknown young Hindu monk, Swami Vivekananda. His power over the audiences who heard him set forth his universal Gospel, and the magic of his personality, are common knowledge.

At the close of the Parliament, in order to be independent of the personal benefactions of his admirers, the Swami engaged with a Lecture Bureau to tour the States beginning with the East, and early in November he came to the town of Northampton, Massachusetts. This charming old town, halfway between New York and Boston, and since prominent as the home of Calvin Coolidge, is situated on low hills in the Connecticut Valley just before the river plunges into the gap between Mt. Tom and Mt. Holyoke. In flood seasons the low-lying meadows about the town shine with the covering waters, and the purple outline of the Mt. Holyoke range forms the horizon to the south. Stately elm-trees border the streets and the place had then a slumberous aspect except when an eruption of students woke it to animation. For a women's College formed the centre of its intellectual life, Smith College, founded in 1875 by Sophia Smith for the higher education of women.

To this College I went as a Freshman in the fall of 1893, an immature girl of eighteen, undisciplined but reaching out eagerly for the things of the mind and spirit. Brought up in a sheltered atmosphere, in the strictest Protestant Christian orthodoxy, it was with some misgivings that my parents saw me leave the home and be exposed to the dangers of so-called "free-thinking". Had not one of my friends gone the year before to Vassar College and was rumored to have "lost her faith" ?

The College dormitories were not large enough to house all of the in-coming class, so I with three other Freshmen boarded in a square brown house near the campus. This was kept by a lady whose independent spirit and humorous outlook endeared her to us, despite her despotic rule. College lectures for the whole body of students with compulsory attendance, were of frequent occurrence, and many well-known leaders of thought visited us.

On the Bulletin for November was the name of Swami Vivekananda who was to give two evening lectures. That he was a Hindu monk we knew, nothing more, for the fame he had won in the recent Parliament of Religions had not reached our ears. Then an exciting piece of news leaked out ; he was to live at our house, to eat with us and we could ask him questions about India. Our hostess' breadth of tolerance may be seen in receiving into her house a man with dark skin, whom the Hotel had doubtless refused to admit. As late as 1912 the great poet Tagore with his companion wandered through the streets of New York looking in vain for shelter.

The name of India was familiar to me from my earliest childhood. Had not my mother almost decided to marry a young man who went as a missionary to India, and did not a box from our Church Missionary Association go each year to the Zenanas? India was a hot land where snakes abounded and "the heathen in his blindness bows down to wood and stone". It is astonishing how little an eager reader like myself knew about the history or literature of that great country. The life of William Carey I had read, had heard of St. Francis Xavier at Goa, but it was all from the missionary standpoint. You must remember "Kim" had not yet appeared. To talk with a real Indian would be a chance indeed.

The day came, the little guest-room was ready and a stately presence entered our home. The Swami's dress was a black Prince Albert coat, dark trousers, and yellow turban wound in intricate folds about a finely shaped head. But the face with its inscrutable expression, the eyes so full of flashing light, and the whole emanation of power, are beyond description. We were awed and silent. Our hostess, however, was not one to be awed, and she led an animated conversation. I sat next to the Swami and with my superfluity of reverence found not a word to say.

Of the lecture that evening I can recall nothing. The imposing figure on the platform in red robe, orange cord, and yellow turban, I do remember, and the wonderful mastery of the English language with its rich sonorous tones, but the ideas did not take root in my mind or else the many years since then have obliterated them. But what I do remember was the symposium that followed.

To our house came the College President, the Head of the Philosophy Department and several other Professors, the ministers of the Northampton churches and a well-known author. In a corner of the living-room we girls sat as quiet as mice and listened eagerly to the discussion which followed. To give a detailed account of this conversation is beyond me though I have a strong impression that it dealt mainly with Christianity and why it is the only true religion. Not that the subject was the Swami's choosing. As his imposing presence faced the row of black-coated and somewhat austere gentlemen, one felt that he was being challenged. Surely these leaders of thought in our world had an unfair advantage. They knew their Bibles thoroughly and the European systems of philosophy, as well as the poets and commentators. How could one expect a Hindu from far-off India to hold his own with these, master though he might be of his own learning? The reaction to the surprising result that followed is my purely subjective one, but I cannot exaggerate its intensity.

To texts from the Bible, the Swami replied by other and more opposite ones from the same book. In upholding his side of the argument he quoted English philosophers and writers on religious subjects. Even the poets he seemed to know thoroughly, quoting Wordsworth and Thomas Grey. (not from the well-known *Elegy*). Why were my sympathies not with those of my own world? Why did I exult in the air of freedom that blew through the room as the Swami broadened the scope of Religion till it embraced all mankind? Was it that his words found an echo in my own longings, or was it merely the magic of his personality? I cannot tell. I only know that I felt triumphant with him.

In speaking with a Swami . . . at the Belur Math, he said that to him Swami Vivekananda personified Love. To me that night he personified Power. I think that I can explain this from my later knowledge. No doubt these great men of our College world were narrow-minded, of closed convictions, "wise in their own conceits". How could they accept the saying "Whosoever comes to Me through Whatsoever form, I reach him?" At Chicago the Swami had recently felt the rancour of Christian missionaries and undoubtedly his accents took on an austerity as he felt the same spirit in these representatives of Western learning. To them Love would not appeal, but Power can awe even when it does not force agreement. The discussion, beginning with the utmost courtesy, became less cordial, then bitterness crept in, a resentment on the part of the champions of Christianity as they felt that it was "thumbs down" for them. And truly it was. The repercussion of the triumph that filled me then is with me to this day.

Early the next morning loud splashings came from the bathroom, and mingling with them a deep voice chanting in an unknown tongue. I believe that a group of us huddled near the door to listen. At breakfast we asked him the meaning of the chant. He replied, "I first put the water on my forehead, then on my breast and each time I chant a prayer for blessings on all creatures". This struck me forcibly. I was used to a morning prayer, but it was for myself first that I prayed, then for my family. It had never occurred to me to include all mankind in my family and to put them before myself.

After breakfast the Swami suggested a walk and we four students, two on each side, escorted the majestic figure proudly through the streets. As we went we shyly tried to open conversation. He was instantly responsive and smiled showing his beautiful teeth. I only remember one thing he said. Speaking of Christian doctrines, he remarked how abhorrent to him was the constant use of the term "the *blood* of Christ". That made me think. I had always hated the hymn "There is a fountain filled with blood, drawn from Emmanuel's veins" but what daring to criticize an accepted doctrine of the Church! My "free-thinking" certainly dates from the awakening given me by that freedom-loving soul. I led the conversation to the Vedas, those holy books of India he had mentioned in his lecture. He advised me to read them for myself, preferably in the original. I then and there made a resolve to learn Sanskrit, a purpose which I regret to say I have never fulfilled. Indeed as far as outward result goes, I am a case of the good seed choked by thorns.

One rather humorous outcome of this advice about the Vedas should not be omitted. The following summer a pretty little Guernsey calf was added to the family livestock, and when my father gave it to me, I named it "Veda". Unfortunately the little one only lived a few months and my father said its name had killed it.

Of the succeeding lecture I can say nothing. The great Swami left us and I never saw him again. I even lost sight of his journeyings through our country and did not know that he made another visit to it two years later. And yet those two days of his mighty presence have certainly coloured all the rest of my life. I wrote to my family a detailed account of this visit, expressing myself so strongly that my devoted but over-solicitous father became alarmed. He pictured me leaving the faith of my fathers and becoming a disciple of the Swami. He used argument and ridicule, and to spare him further anxiety—for I adored my father—I stopped talking of my new thoughts, and kept them to myself.

I often think of the time I have lost, of the roundabout way I have come, groping my way, when under such guidance I might have aimed directly for the goal. But for an immortal soul it is wiser not to spend time in regrets, since to be on the way is the important thing.

One reads of the seeds found in Egyptian sarcophagi, buried thousands of years previously and yet retaining enough vitality to sprout when planted. Lying apparently lifeless in my mind and heart, the far-off memory of that great apostle from India has during the past year begun to send forth shoots. It has at last brought me to this country. During the intervening years—years of sorrow and responsibility and struggle mingled with joy—my inmost self has been trying out this and that doctrine to see if it was what I wanted to live by. Always some dissatisfaction resulted. Dogmas and rituals, made so important by orthodox believers, seemed to me so unimportant, so curbing that freedom of the spirit that I longed for.

I find in the universal Gospel that Swamiji preached the satisfaction of my longing. To believe that the Divine is within us, that we are from the very first a part of God, and that this is true of every man, what more can one ask? In receiving this as I have on the soil of India, I feel that I have come Home.

As many have heard of snow but not seen it, so many religious preachers have read about the attributes of God, but have not realized them in their lives. And as many have seen the snow but not tasted it, so many religious teachers have obtained a glimpse of the Divine Glory, but have not comprehended its real essence. Only he who has tasted the snow can say what it is like. Similarly, he alone can describe the attributes of God who has associated with Him in His different aspects, now as a servant, again as a friend, now as a lover or again as absorbed in Him.

—*Ramakrishna.*

LINCOLN AND INDIA

BY PROFESSOR GEORGE P. CONGER

University of Minnesota, U. S. A.

Two of my major interests are Abraham Lincoln and the people of India ; the opportunity of relating them in my thought and attempting, even in a small way, to interpret the former to the latter is personally very attractive. So many differences of opinion are current with regard to both that, in spite of the best of intentions, I may be quite wrong, but at any rate let me set down some of my impressions.

I have made two vacation walking trips in what in America we call "the Lincoln country," the scenes associated particularly with his early life. It is something like a pilgrimage to a succession of shrines. A large portion of the farm in Kentucky which is regarded as his birthplace is now a national park, with an old log cabin preserved in a veritable temple of stone. The site of his home in Indiana, and of the village in Illinois where he spent his young manhood are also parks. His house at Springfield, Illinois, is preserved as a museum, as is the little house across the street from Ford's Theatre in the city of Washington, where he died.

On my trips I have tried to get "behind the shrines," to recover what I could, after such an interval, of the local color and unspoiled background. If one goes into some of the homes of the region it is still possible to gain rather vivid impressions, which modify what one reads of Lincoln in the great mass of literature. Thus I have talked with three elderly persons (a brother and two sisters) whose father as a boy went to school with Lincoln. I have also talked with some distant relatives of the family, who had their own contribution to make, and with a number of other persons whose ancestors knew the Lincolns and their neighbors. And outside the Lincoln country I have found a few very old persons who knew the man himself and remembered him well.

Although, measured by Indian chronologies, he is no ancient figure, Lincoln's beginnings are already shrouded in some obscurity ; perhaps some of the points will never be cleared up. The American pioneers of the early nineteenth century had other things to do besides keeping records, and such records as we find are often confusing. There is, for instance, an inconvenient multiplicity of Thomas Lincolns ; the old records, such as they are, are said to show more than one, with a result of inevitable confusion of reminiscences and reputations. I have seen the statement that the old records show also that more than one baby who was christened 'Abraham Lincoln' was born in Kentucky about 1809 ; hence lingering doubts persist in some small circles, as to which of the babies it was who grew up to be the great President. Similar confusions about cabin sites, buildings, and burial places are found in the story as one follows it further.

At all events, it is clear that his origin was very humble. If in America the caste system were crystallized and explicit, we should have to say that Abraham Lincoln was a Sudra. The most touching of all the stories of his childhood is, I think, one which is current in Kentucky. When he was quite young, his mother had to go from one farm to another, working at a loom to earn for herself a share of the homespun cloth she wove ; she had no place to leave the little boy, and so took him along with her. One of the farmhouses was that of a rich planter, who owned many Negro slaves. While the mother worked, little Abe was free to paly with the children of the plantation; but the little Negroes kept away from him and left him quite alone —he was so very poor, while their master, the planter, was so very rich! And *he* grew up to emancipate their race.

The years in southern Indiana, from about 1816 to 1830, were formative for the young boy. Several of the interests usually associated with his life in Illinois first appear here. He worked in a store, went on a flatboat down the Mississippi River to New Orleans, and began to show the interest in every kind of speech, meeting, or court trial which was prophetic for his later public career. In Indiana he met his first great personal sorrows, in the deaths of his mother and sister. Most of his scattered year, or year and a half, of schooling dates from here, as does much of the reading and famous self-education by the light of the open fire.

The years in Illinois continued these developments and matured the man. He lived first at the little log cabin village of New Salem, the vanished community so closely associated with his memory that for years the State of Illinois has been reconstructing it, cabin for cabin, in replica. The romance with Ann Rutledge and her untimely death belonged in this vicinity; it was doubtless all beautiful enough and poignant enough at the time, although probably much overdrawn in later years by various hands. A relative of Ann Rutledge once told me that the family tradition was that "she went with him because she was sorry for him, he was so awkward."

In Springfield, the capital city of the young State, Lincoln lived for more than a quarter of a century. He was a property holder, one of the town's lawyers, and part of the time a member of the State Legislature. But his horizon was by no means bound by the Middle West. One day in the legislature he made his famous speech about the house divided against itself—"This government cannot permanently endure, half slave and half free!" Uncouth and untutored though he might be, he sent his son Robert east to a fine school; it was in the course of a trip out to visit the boy in 1860, that Lincoln made his great Cooper Union speech in New York—"Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it!"

The speech was a factor in his Presidential nomination and election. He took office in 1861, with secession in the air and the dark clouds of the Civil War closing in upon the American experiment. The war dragged its weary length along, a long drawn out crucifixion for the great heart in the White House. When the first turning point came, and the first Southern invasion of the North was repulsed at Antietam in 1862, Lincoln—alone, it is said, against all his advisers—decided that the time had come for him to strike in his own way a telling blow, and wrote his name on the proclamation that made him immortal, emancipation of the slaves.

From one chasm of despair to another the awful ordeal continued; but the South never recovered from the battle lost at Gettysburg in 1863, and, after the Lincoln who was gentle but could be firm found the Grant who was firm but could be gentle, the Confederacy finally went to pieces in 1865. And just at the moment of triumph, by an act of insane terrorism, Lincoln the liberator died his martyr's death. In the collection of the Chicago Historical Society is the furniture that was in the little room of the house across from the theatre; the sheets are still on the bed, and they are crimsoned to this day.

In the story of Abraham Lincoln you have our most distinctive contribution to biography, perhaps to history. It is not our only contribution, but it is probably our best. In a way, he is our Gandhi—

a man of sorrows, of simplicity, of sympathy. The Lincolm story is the American saga ; it is the heart of our epic.

To every boy and girl, and every man and woman in America, Lincoln stands for imperishable accomplishment in the face of what might so easily have been insuperable odds. He did sums with charcoal on shavings ; we endow our universities with millions, but how he puts us all to shame! I do not wonder at the discouragement and near-despair of many Indian students, and of many American students, in this generation ; but when I am tempted to share their discouragement and near-despair, I think of that boy a hundred years ago in the log cabins of Indiana and Illinois.

There is of course no precise parallelism between the details of situations in America and in India. On the whole, Lincoln's work for the Negroes resembles a removal of some caste disabilities rather than any movement on behalf of the harijans. The American "untouchable," after all, has not been the Negro, but the American Indian, and this was not particularly Lincoln's problem.

Lincoln's most fundamental characteristic was probably his humanity, his love for fellow-men, particularly the oppressed and unfortunate. But it may be worth noticing that at the climax of his career, another set of motives was allowed to take precedence. Everything was subordinated to his patriotism, his utter love for his country, his utter consecration to the cause of preserving the union of the States. Even the freeing of the slaves was secondary to this. He hated slavery, and thought that it must end sometime. When the opportunity came to move effectively in this direction, he acted. But it was not his main objective, and if necessary, it could have waited. In other words, he was no advocate of indiscriminate liberty ; the liberty he lived for could be achieved only within a firm federal frame. It is probably more futile to quote him or seek to apply his principles or procedures to problems in India, at this distance, than it is to keep up the continual line of suggested applications of Lincoln's words and ways to the present problems of America. But if any one is looking to the work of Lincoln for suggestions, the principle seems to be there, and may be taken for what it is worth. Liberty is to be sought within the framework of a firmly united government, and not without reference to it.

CARDUCCI AND THE NEW ITALY

BY MONINDRA MOHAN MOULIK

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The birth centenary of Giosuè Carducci was celebrated all over Italy in a manner worthy of the traditional love of the Italian people for honouring their great men. The centenary celebrations took place under the shadow of a political crisis and disturbing uncertainties in the national life of Italy, but the usual preponderance of politics over all other things, so habitual in our present-day life, did not prevent this country from rendering homage to the great spirit of Carducci that inspired Italian political and cultural life during the latter half of the last century. In order to understand contemporary Italy, it is not possible to ignore the influence of Carducci's genius, manifested in the lofty principles of patriotism, duty, action, art through his poetry, polemics, discourses, on the revolutions that have attended Italian political and social life during more than half a century and that are still guiding the destiny of the nation. Born in

1835, at a time when the all pervasive influence of French Illuminism and the doctrine of "equality, liberty and fraternity" dominated completely European thought and morals, when Italy was still under foreign domination and divided against itself, Carducci was not to be prevailed over by the egoistic individualism and other fascinating legacies of the French Revolution, but felt within himself the patriotic urge characteristic of Dante, Machiavelli, and Leonardi. As one of the heralds of the *Risorgimento*, Mazzini as the author, Garibaldi as the conductor, and Carducci as the philosopher of that great movement which led to the liberation and unification of Italy, he will go down to history as a figure no less luminous than his brilliant contemporaries and coworkers, Mazzini and and Garibaldi. "L'Italia su tutto" (Italy above all) was his motto in politics. In his poems he divinised the fatherland and enunciated the spiritual foundations of nationalism—the preparedness for sacrifice and the will to struggle. For Carducci there was no peace nor cessation of struggle until the country was free and independent. When in 1891, an arrangement was being made for holding an International Congress of Peace in Rome, Carducci wrote a poem emphasising the unavoidable destiny of man for combating eternally and thus emerging purified therefrom. The Fascist doctrine of action is a striking manifestation of this conception of life. He infused into the heart of the people that ideal and dignity of independence that contributed later on to the national rebirth of Italy in politics as well as culture. Carducci's political passion was not connected with the contingencies of parties, neither was it marred by any doctrinaire philosophy. He placed the dignity of the *Patria* before all and inspired the Italian people through his forceful and charming verses to strive for political independence and national glory. His vision of a united Italy, united in will and in heart, united in working out the common destiny of the nation has been realised to-day in the Italy of Vittorio Veneto and Mussolini, thirty years after his death. In the year of his death, 1907, he was awarded the Nobel Prize for literature.

Carducci hated provincialism which was widespread in Italy in his times. The historical reasons for the existence of such provincialism are well-known. The vision of a united Italy made Carducci fight against this deplorable mentality. He sang in the admiration of Tuscany, Lombardy and Piedmont with as much ardour and passion as of Calabria and Sicily. He had, however, a special fascination for Rome, not so much for its natural environs as for its traditions of the illumination that it has offered to Europe for all times. In his thought, Italy was a synthetic entity—a nation of one heart and one will. He was as precocious as Dante, Leopardi and Manzoni, and achieved that serenity and simplicity of character that is born out of a constant and intimate association with great ideals. Carducci was constantly oppressed by the miseries and griefs of family life, but they never chilled his spirit nor could render him a cynic or pessimist. He considered himself an humble servant of his duties, the foremost of which was to sing in the praise, beauty and glory of Italy. He was a polemist of great importance, but never allowed frivolity or vainglory enter into the criticism of his opponents. He preferred a life of settled solitude far from the madding noise of the daily world—perhaps in his study, among his books, of which he was never tired. He was several times offered a seat in the Parliament which he repeatedly refused. A high ideal of citizenship that he cherished compelled him later on, however, to accept the membership of Parliament, and thus he served his country also by an active participation in Parliamentary politics. The principal tendencies of his poetry are classic, although the lyric and romantic elements are none the less pronounced. The classicism of Carducci was the instrument, perfected at his hands and employed in the service of Italian civilization and culture, for conciliating the Italian spirit, fundamentally romantic, to the exigencies of harmony between the content of inspiration and the expressed form. This was amply manifested in his *Canto dell'amore* (Song of Love) where we find an explicit fusion of the ideal naturalism, derived from romantic culture and lyric naturalism such as is characteristic of Foscolo. The myths and sentiments of Carducci's romanticism may be found in the *Intermezzo* (Interlude), composed in Berlin, where he introduces the most tender lyric to soften the contours of satire and jest. Carducci had a wide conception of art. Art for him was not a personal escape from life, impressionism or dilettantism of the decadent, but it was a "sentimento della sublime dignità umana" (an expression of the sublime dignity of man), "religione dell'ideale umano" (religion of the human ideal), and contemplation that brings quietude of soul and nobility of intellect. According to him, art is the most moral thing in the world, the divine and disinterested art. It will be seen that Carducci's sentiments of patriotism and conception of art are essentially Christian, more particularly Catholic, in temper. He was a profound believer in the excellence of Christianity, and his humanistic conception of art is but an expression of the great influence of Catholicism on his education and consequently on his spirit.

If Mussolini has honoured Alfredo Oriani as the anticipator of Fascism, he has defined Carducci as the poet of Fascism, the animator and comforter of his bitter youth. The disapproval of all forms of frivolity, scepticism and decadence ; the religion of work and duty ; the cult of will ; the hate for compromises ; abhorrence of provincialism and sectarianism, etc., are the ideals for which Carducci fought and which have come to be recognised as the cardinal tenets of Fascism. Mussolini has assimilated Carducci in his sentiment and political passion. Carducci and Mussolini are the two fraternal spirits in the upholding of the great Roman principles. Rome, the eternal city, in the middle ages with her Law, in the renaissance with her Art and Sculpture, and in the modern times with her Politics. Carducci's passion for the eulogy of Rome was not confined to her past greatness only, but was extended also to the "Third Rome," which is neither aristocratic, nor imperial, nor pontifical, but Rome that is Italian. Here lies the strongest affinity between the thoughts of Carducci and Mussolini. "Italy without Rome," said Mussolini, "is a body without a soul." In a speech delivered to his people in Romagna in 1932, Mussolini paid the highest tribute to Carducci and, among other things, said ; "We love in Carducci his spirit strictly unitarian. He was an *integral* Italian, or as we say now, *totalitarian*." The spiritual background of Mussolini's totalitarian conception of the State was prepared in Carducci's political philosophy. Mussolini has himself admitted that he owes to Carducci, the prophet of the New Italy, much more than to anybody else. This is one of the many reasons why Carducci is worshipped in Fascist Italy to-day.

While a storm is blowing, we cannot distinguish between a Bo-tree and a Banyan. So when the storm of supreme knowledge blows, there can be no distinction of caste.

... —*Ramakrishna.*

THE ECONOMIC FEATURES OF THE POST-WAR WORLD

BY DR. P. P. PILLAI

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We are all more or less familiar with the political changes that have taken place in the world after the Great War. It was only natural that the most obvious and spectacular of these changes should have occurred in Europe itself. The collapse of the Central Powers was followed by a general redistribution of territories and the creation of new political frontiers. Germany, Austria and Russia were the principal losers in this process, and the birth of the so-called Succession States has transformed the political map of Europe. Systems of Governments, too, have undergone profound alterations and modifications. Monarchies have been displaced by Republics. 28 Monarchs occupied their thrones when King George began his reign. There were then only 4 Republics in Europe. Outside of the American Continents, there were no more than 6 Republics in the world. When he died, 17 out of the 31 States in Europe were Republics. Of these, Russia has initiated one of the boldest and most daring experiments in political and social organisation. Democracy itself has altered its character, and the triumph of Bolshevism, Fascism and Nazism indicates a reversion to the old Greek "tyrannies" in a much more intense and exaggerated form. A resurgent Nationalism is casting its menacing shadow over all countries, and the rivalries and antagonisms thus generated threaten once again the peace of mankind. All this has been a topic of every day discussion in the newspapers, but I wonder whether we have yet realised the nature and gravity of the economic changes which the War has brought about. The present disturbed state of the world is due at least as much to the economic consequences of the War as to its political ones ; and, it may, therefore, be of interest to survey the economic developments that have taken place in the world since 1919.

To begin with, how did the economic structure of the world in 1919 differ from what it was in 1913? What were the immediate and visible changes in the world's economic system which could be attributed directly to the War? During those five fateful years, there was an unprecedented destruction of economic goods—the result of years of work and of savings was blown off on the battlefields. War industries assumed bloated proportions, and peace time occupations were curtailed, thus upsetting the normal balance of economic life. Monetary systems were disorganised, and public debts enormously increased. The economic system of non-European countries also was vitally affected. With the principal industrial countries of Europe locked in a deadly embrace, the task of feeding Europe and supplying it with the goods she required fell on other continents, which rapidly increased the area under cultivation, and began building up their own industries. A significant indication of the change that had taken place was that the U. S. A. from being a debtor, became a great creditor nation. International trade, too, became greatly reduced in volume, being subjected to a great many tiresome restrictions.

The economic history of the post-War period is easily summarised. Shortly after the cessation of hostilities, there was a brief spurt of increased economic activity. The return to normal life necessitated that the instruments of production which had been mutilated or had become obsolete during the War should be immediately replaced. There was also a sudden increase in the demand for consumers' goods, the strict rationing of the War-days having given place to an unbridled orgy of consumption. But this recovery was short-lived, and came to an end with the cessation of war credits. A marked decline in wholesale prices began in 1920-21, affecting most of the countries trying to maintain some degree of currency-stability based on the dollar. In other countries, a continuous policy of inflation was pursued, and the value of their currencies in terms of the dollar declined rapidly. From 1922 onwards there was a concerted effort towards economic reconstruction. The League of Nations and the I. L. O. gave a great impetus to this movement to stabilise currencies, facilitate foreign trade and improve productive efficiency.

1925 marks a turning point in post-War economic development. There was a remarkable increase both in agricultural production and in manufactures during the years that followed. But the distinctive characteristic of this epoch was not so much this increased production as the methods by which it was brought about. These years witnessed a second industrial revolution, which was caused by the astounding progress in industrial technique and management which goes by the name of "rationalisation." The principal idea of rationalisation is to get the utmost out of the available agents of production, by eliminating waste of all kinds both in material and in man-power. Rationalisation meant, in short, a thorough overhaul of the systems, methods and processes of production, both agricultural and industrial. Though rationalisation made its first appearance in Germany, almost the whole world soon began to apply it in some measure. The increased mechanical efficiency and the consequent reduction in the cost of production have had their inevitable result. More was produced than the world was prepared to buy. The supply outran the effective demand. It was in the case of agriculture that the disturbed equilibrium between demand and supply first showed itself. The area under cultivation in the two Americas had been greatly extended during the War to meet the needs of the European countries. The application of rationalisation to agriculture meant a further advance in its productive capacity. But where was the consumer for this enormous production? When the ex-belligerent countries returned to their peace-time occupations, one great source of demand dried up ; in addition, numerous tariff barriers and other trade restrictions were being erected in several parts of the world, so that international trade was further checked. The result was a collapse in the price of agricultural commodities, which in its turn brought about a fall in the purchasing power of the farmer. This was specially noticeable in the United States, and there is no doubt that it was collapse of the cultivator that precipitated the crisis of 1929.

It was in America, therefore, that the wave of prosperity which was sweeping over the world from 1925 received its first check. The panic that overtook the United States in the autumn of 1929 speedily spread to other countries, and 1932 saw the entire world in the deepest trough of the depression. Wheat had never been of so little worth since the 16th century. Unemployment stood at a height never recorded in living memory. World trade dwindled to the extent of 25% of its volume and to more than 60% of its value since 1929. World prices fell to incredibly low levels. The volume of industrial production declined by more than one-third in 3 years. National incomes were still shrinking. Money remained locked up and banks feared to furnish credits. No capital was available for national production ; foreign lending practically ceased. There has been a material improvement in the situation since those days of darkness and gloom. In most countries the recovery of national production has been substantial. In spite of the downward pressure on the world market for raw materials and basic food-stuffs, commodity prices have been rising slowly. Unemployment continues to diminish, production continues to increase ; exchanges are already becoming more stable ; and no country has experienced any social or economic cataclysm such as those which produced the German revolution and the American crisis in 1933. Altogether, it may be said that the world's economic life is running in smoother and deeper channels, even though the recovery so far effected is still superficial rather than fundamental.

A study of the figures of world production shows us that the present economic crisis overtook us at a time when material prosperity was at its highest peak. According to the statistics compiled by the League of Nations, the total world output of raw materials and food-stuffs increased more rapidly than world population during the period 1913-1929. Primary production increased by about 30% while population increased only by 10%. Thus the aggregate destruction of wealth caused by the War had been more than made good, and the world as a whole was already richer in 1925 than before the War

The position as regards international trade, however, is slightly different. World trade after the War failed to keep pace with world production, except when supported by excessive and indiscreet capital exports. During the years 1925—1929, trade had barely recovered relatively to production, and the apparent prosperity of these years was based upon a dangerous credit expansion. The increase of world trade in this period was caused mainly by recovery in European trade based upon loan and credit policies that covered up fundamental weaknesses in the economic structure. After the credit expansion broke down, world trade collapsed, and economic nationalism, currency confusion and tariff barriers made the collapse even more complete.

Taking post-War developments as a whole, then, there has been a marked contrast between production and distribution. The world's production system has shown a marvellous expansion, and there is no reason why this should not result in increased prosperity all round if only the distributive system could keep pace with it. Even after the crisis, there has been a steady increase in production. During the period 1932—34 the world output of raw materials increased from 78 to 90 and of manufacturing activity from 68 to 83. And this, without taking into account the phenomenal increase that has taken place in the production figures of Russia. On the other hand, the tendency, already noticeable during 1919—1925, of international trade to lag far behind production has been, if any thing, further reinforced. In the first quarter of 1930 the quantum of world trade was 95, but it had fallen to 77 during the first three months of 1935.

This, then, is the problem of the world to-day. There has been during the past two decades a tremendous increase in productive power, an improvement which has everywhere outrun by a long way the growth of population. Obviously, such progress in productive capacity ought to be a clear gain to humanity. It ought to enable the world to further raise its standards of life and to enjoy greater leisure. It ought to release a great deal of our energy for the cultivation of the finer aspects of life. It ought to make us richer, healthier, and happier. Instead, we are faced with the paradox of a world suffering from poverty in the midst of plenty. We have found that agricultural produce was being burnt as useless in America while there were several parts of the world where millions were starving. In the manufacturing world, there has been increasing unemployment. Millions of men and women can find no work, and thousands of factories are standing idle because the distributive system is so clogged that their products could not be sold. The world stands amazed at its own productive power, but the more this power increases, the less is it able to make use of it. This has set a great many men thinking, and the feeling is now gaining ground that an economic system that refuses to take advantage of our increased productive power to lessen poverty and misery has to be changed. Everyone agrees that there is something seriously wrong with the management of the world's economic affairs. Everywhere the query is raised whether the existing system is capable of being mended or whether it should be replaced by an entirely new one. These are questions to which it is not possible to give a ready answer ; but one thing is certain, that unless there is a more rational ordering of our economic life, the steady progress of humanity cannot be ensured.

WALT WHITMAN

BY JULIAN P. SCOTT

San Antonio, Texas, U. S. A.

In America, Democracy is today crying for the spirit of Walt Whitman and does not know it. Today, with all the stupid Nationalism, hate and fear throughout the world, with America at the cross-roads of Democracy, Fascism, and Communism, America is today crying too deeply to recognize its own cry for the greatest Poet, Philosopher, Prophet, and Seer of Democracy—an all inclusive Democracy.

In my travels in the Orient and around the world I used a poem of Walt as my guiding spirit ; the title of this poem is "This Moment Yearning and Thoughtful" and the words are:

"This moment yearning and thoughtful sitting alone,
It seems to me there are other men in other lands yearning and thoughtful,
It seems to me I can look over and behold them in Germany, Italy, France, Spain,
Or far, far away, in China, or in Russia, or Japan, talking other dialects,
And it seems to me that if I could know those men I should become attached to them as I do to men of my own lands,
O, I know that we should be brethren and lovers,
I know that I should be happy with them . . ."

The title alone of this poem is of deep and grave significance, for it is only in those "Moments Yearning and Thoughtful, sitting Alone," yearning for finer and higher things, and thoughtful for their realization that we can express the most profound feelings of our heart and mind.

I used this poem as a letter head in all my correspondence in foreign lands and the outstanding beauty of it was the great kindness and thoughtfulness shown to me in every country that I visited.

Aside from his great and high vision of Internationalism and Democracy Walt Whitman had the greatest and highest vision of humanity, I presume that one leads to the other and that these two visions must be understood together.

Walt also had the greatest faith in all of life of any poet or philosopher I have ever read. To make the best of my time in trying to show you Walt Whitman, "The Good Gray Poet" I will quote a few lines and try to interpret them in-between.

"But I see that what I was reserving
belongs to you just as much as any
man"

And again—"I celebrate myself, and
sing myself,
And what I assume you shall assume,
For every atom belonging to me, as
good belongs to you"

"My God! I will accept nothing
which all cannot have their counterpart on the same terms."

And again—"Of Justice—as if Justice
could be anything but the same
ample law, expounded by natural
judges and saviours,
As if it might be this thing or that
thing, according to decisions."

"Were you looking to be held together
by lawyers?
Or by an agreement on paper? or by
arms?
Nay, nor the world, nor any living
thing, will so cohere"

And—this great thought—"Of equality—as if it harmed me, giving
others the same chance and right as
I myself—as if it were not indispensable to my own rights that others
possess the same."

Could ony lines express a greater sense of justice, equality, democracy, than the lines quoted? Walt's soul just could not bear to leave anyone out.

Old Walt could not belong to any church or creed, but he was an intensely religious man, and one of America's greatest mystics. Everything was a miracle to him. If he could see me tonight talking to you over this "mike" he would not consider it anything more wonderful than the uprooting of a blade of grass. The following quotations will bring out what I mean:

"Seeing, hearing, feeling, are miracles,
and each part and tag of me is a
miracle."

And: Speaking of religion "I say
that the real and permanent grandeur of these States must be their
religion,
Otherwise there is no real and permanent grandeur;
(Nor character nor life worthy the
name, without religion,
Nor land, nor man, nor woman, without religion)."

And then he says "The wonder is
always how there can be a mean man
or an infidel."

"And the narrowest hinge in my hand
put to scorn all machinery,
And the cow crunching with depressed
head surpasses any statue,
And a mouse is miracle enough to
stagger sextillions of infidels"

Could anyone wish a broader or deeper religion than the Good Gray Poet shows in the last quoted lines? And Walt had a deep and abiding faith in all life, he felt somehow that each person and thing had its place and counterplace in the whole, as expressed in the following:

"I do not call one greater and one
smaller,
That which fills its period is equal to
any."

"Each who passes is considered, each
who stops is consider'd, not a single
one can fail."

And "My rendezvous is appointed, it
is certain,
The Lord will be there and wait till
I come on perfect terms,
The great Comerado, the lover true
for whom I pine will be there."

"Be not discouraged, keep on, there
are divine things well envelop'd,
I swear to you there are divine things
more beautiful than words can tell"

"I will show that whatever happens to
anybody it may be turned to beautiful results,
And I will show you that nothing can
happen more beautiful than death"

And "Has anyone supposed it lucky to
be born?
I hasten to inform him or her it is just
as lucky to die, and I know it."

Walt Whitman was a big, splendid specimen of a man abounding with magnetism and sympathy, and during the Civil War he nursed over eighty thousand wounded and dying soldiers, both Southerners and Northerners. He was pointed out to Lincoln one day as he passed the White House and Lincoln said "Well, he looks like a Man." He also wrote "When Lilacs Last in the Dooryard Bloom'd" one of the most sympathetic, poignant and beautiful tributes to Lincoln. The following will show his big, broad and universal sympathy:

> "Agonies are one of my changes of garments, I do not ask the wounded person how he feels, I myself become the wounded person."

And again "Behold I do not give lectures or a little charity,
When I give, I give myself."

"I am he bringing help for the sick as they pant on their backs.
And for strong upright men I bring yet more needed help"

Then to quote what life was to Walt:—

"All is a procession
The universe is a procession with measured and perfect motion"

"Do you know so much yourself that you call the meanest ignorant?"

Of course, Walt Whitman was an idealist, a man with an immense and beautiful vision of Democracy and his life's work was to give this vision to the world. He firmly believed that his vision would come true in the work-a-day life of America. The old trite saying "A Nation without vision shall perish" is still true, and I might add that the Nation with vision shall flourish. One of the greatest American tragedies is that so few Americans know their Good Gray Poet, Walt Whitman.

All of my audience who have read Walt's "Democratic Vista" please raise their hand. I do not see many hands. Well to finish my fifteen minutes on the air I will read you a single paragraph from this, to me, the most beautiful ideal of Democracy, or Religion, or of Brotherhood, for they all meant one to Walt.

> "And, topping democracy, this most alluring record, that it alone can bind, and seeks to bind, all nations, all men, of however various and distant, lands, into a brotherhood, a family. It is the old, yet ever-modern dream of earth, out of her eldest and her youngest, her fond philosophers and poets. Not that half only, individualism, which isolates. There is another half, which is adhesiveness or love, that fuses, ties, and aggregates, making the races comrades, and fraternising all. Both are to be vitalized by religion (sole worthiest elevator of man or State), breathing into the proud, material tissues, the breath of life. For I say at the core of of democracy, finally, is the religious element. All the religions, old and new, are there. Nor may the scheme step forth, clothed in resplendent beauty and command, till these, bearing the best, the latest fruit, the spiritual, shall fully appear."

And you musicians, and lovers of music, listen to Walt's idea of music:

"All music is what awakes from you when you are reminded by the instruments,
It is not the violins and the cornets, it is not the oboe nor the beating drums, nor the score of the baritone singer singing his sweet romanza, nor that of the men's chorus, nor that of the women's chorus
It is nearer and farther than they."

Old Walt would not bow down to the great, or make fun of the stupid, he knew both the victors and the vanquished were each but part of life, and he judged, or refused to judge in the great broad spirit of the seer. And he says:—

"With music strong I come, with my cornets and my drums,
I play not marches for the accepted victors only,
I play marches for the conquer'd persons,

Have you heard that it was good to gain the day?
I also say that it is good to fall, battles are lost
In the same spirit in which they are won.
Vivas for those who have fail'd!
And to those whose war-vessels sank in the sea!
And to those themselves who sank in the sea!
And to all the generals that lost engagements, and all
Overcome heroes!
And to the numberless unknown heroes equal to the greatest heroes known!

One of the most subtle and curious of human actions and reactions of the human mind is how we learn. Walt Whitman is not at all formal and conventional in thought, or in style, and as most of our thoughts are along formal and conventional lines, many otherwise intelligent readers cannot understand Walt Whitman. The first time I read "Leaves of Grass" I could make nothing of it in poetry, thoughts, or philosophy—it was all just rank egotism. Several years later I began to wear an earphone and heard my first course of lectures. The speaker, Dr. Charles Chapman, of Portland, Oregon, brought out Walt so gloriously that I thought: if he can get so much out of Walt Whitman, and I can get nothing, I must be a dumb-bell pure and simple. So I purchased an "Everyman's Library" edition of "Leaves of Grass" and the "Democratic Vistas" and ever since then Old Walt has been my big standbye. This edition is the most compact little book, well printed, with a glowing introduction by Horace Traubel, and it is the only edition that I know of that contains both the "Leaves of Grass" and the "Democratic Vista" in one volume. If you do not know our Good Gray Poet, try your luck at it.

When you read "A Song of Myself" do not make the mistake that I did, and think that it is egotism and conceit. When Walt sang of "Himself" he means You just as much as he means himself; in fact he is simply recording the impression that his fellowmen and the work make on him, for after all, individually every thing one feels must come back to the individual self, or soul.

Now to jump from Walt Whitman and Idealism—I think Old Walt would approve—I want to jump to Economics and to recommend a little book called "Brass Tacks" by David Cushman Coyle, and published by "The National Home Library" Washington D. C. for twenty-five cents. Coyle is preaching in Economics, about what Old Walt taught in Democracy—and as you know both of these subjects are closely allied. I might add that Wolf and Marx have this book on sale. I may discuss this well packed, clear thinking little book in my next radio programme.

Now I will finish with Walt Whitman's appeal:

"Camerado, I give you my hand!
I give you my love more precious than money,
I give you myself before preaching or law;
Will you give me yourself? will you come travel with me?
Shall we stick by each other as long as we live?

Seekest thou God? Then seek Him in man! His divinity is manifest more in man than in any other object. Look around for a man with a love of God that overflows—a man who lives, moves and has his being in God—a man intoxicated with His Love. In such a man has God incarnated Himself.

—*Ramakrishna.*

BUDDHISM LINKING JAPAN AND INDIA

BY MR. C. KUNUGI

It is my great joy and happiness to attend this gathering to celebrate the birth of Lord Buddha on behalf of the Japanese Consul-General, who is unable to attend owing to an unavoidable engagement. It is not my object this evening, to preach the Buddhist doctrine at the presence of this galaxy of intellectual celebrities on the subject. I shall make use of the time allotted to me, by passing a few considerations, on the significance of this happy event, from the point of an ignorant but sincere follower of the religion in Japan.

To-day, the day when Lord Buddha was born, some 25 centuries ago, is one of a few days in the annals of mankind, that not only Buddhists but also followers of other religions, and even atheists, should remember with a sense of gratitude. Since the teachings of Lord Buddha kindled heavenly lights in the hearts of your ancestors some 25 centuries ago, they have never been put out but the number and strength of lights have increased with enormous rapidity. In a few centuries after the Lord's living time, his teachings came to be followed in a large part of Asia. The number of souls which sought salvation in him in the past is incalculable.

To speak of Buddhism in Japan, it was introduced into my country in 552, that is, nearly 14 centuries ago. And after a few centuries of its introduction, it converted majority of the inhabitants of the Japanese Isles. To-day about 60 million, that is, more than 90% of Japanese are the followers of Buddha. In India and China Buddhism had to pass through many vicissitudes facing ups and downs in its long course, but in Japan Buddhism has never shown a sign of decline, ever since its introduction. Buddhism has found Japanese soil most congenial for its growth. The effect both moral and cultural which Buddhism had on our people in the last 14 centuries is beyond imagination. There is scarcely a phase of Japan's life and progress which do not pulsate at its birth. When Buddhism came over to Japan, it did not come single-handed but battalions of industries, arts and crafts followed in its tread. In fact, the introduction of Buddhism in those days meant the introduction of Indian, Chinese and Korean culture and civilisation. Buddhism with its profound philosophy of life as well as the culture and civilisation, which it represented has literally re-moulded and re-shaped the Japanese nation. In a word Japanese nation is a prodigy of Buddhism. If some of you have been to Japan you must have been surprised to find so many gigantic old Buddhist temples and so many pilgrims in every nook and corner of the country. If the means of transportation make further development and journey between Japan and India becomes so cheap as they can afford, time will come when a multitude of Japanese Buddhist pilgrims will pay their homage to the temples and other historical relics associated with Buddha in India.

The influence of the teachings of Lord Buddha on Japan was so dynamic and penetrating that the very temperament of our people has been profoundly affected by this faith. The formation of Bushido, that is the moral of warriors, is indebted heavily to a sect of Buddhism. Japanese womanhood has been sweetened and purified by it. Art of building, painting and literature derived inspiration from it. In countless ways, it has been the life stream of our nation. It is impossible to conceive of Japan divorced from Buddhism, any more than we can of Europe, without Christianity.

The Indo-Japanese relation did not originate in the immediate past. It is traced back to 14 centuries ago. In these long years Japan has assimilated and cherished the philosophy of life which was originally enunciated by a great Indian teacher. The history of Japan in the last 14 centuries has in no small degree been a process of indianisation of Japanese way of thinking. India and Japan, the two great Asiatic nations have been made kindred to each other in the domain of religion, the highest and most sacred part of human activity. Compared with this spiritual and cultural relation the economic relation between the two countries is of very recent origin. The Indo-Japanese relation is not based merely on the exchange of Indian raw cotton and Japanese cotton piece-goods. It is deeply rooted in their share of the similar philosophy of life. Their relation is more of heart than of stomach. This time-honoured relation can not be uprooted by a single stroke of pen, in the Legislative Assembly by way of tariff amendment. Economic relationship can be altered by outward force but spiritual relationship can not be altered except by inner spirit.

When Buddhism came over to Japan in those primitive days, even the high peaks of Himalayas and boundless stretch of Chinese deserts and plains and rough sea of Japan could not stand in the way. There are some people who talk of the decline and fall of religion, in their over-emphasis, on the glory of science, but they must understand that science and religion do not necessarily reject each other. They need not be rivals but they can and should co-opt. The very fact that Buddhism stood successfully the test of time, for the last 25 centuries is an eloquent testimony for its future prosperity. As far as Japan is concerned I firmly believe that she will continue to seek her salvation and guiding principle from Buddhism for all the time to come. And so long as Japan remains Buddhist country her respect to India as the birth place of Buddhism will remain unabated.

NIPPON P.E.N. CLUB

TOSON SHIMAZAKI

The President of the Nippon P.E.N. Club

This evening we who follow the profession of letters are gathered here to hold a general meeting of the Nippon P.E.N. Club. This is the first annual meeting. Moreover, this meeting seems to be of deep significance because it looks towards a future when, hearing the news that Japan has such a club, the members of the P.E.N. scattered all over the world and in fact, men of letters everywhere may come more easily and fully to know Japan as she is, by means of a group such as this. When I sent a ' Notice ' in my name to our friends, the first person to apply for membership was Mr. Mantaro Kubota. Thus, have we received the support of such a playwright as he, as well as the support of the writers of new poetry, the 'tanka', the 'hokku',—of those, I say, who live in the realms of poetry and of those who live in the broader world of prose—of novelists, juvenile-story writers, essayists, and critics. We find also on the list of our supporters, the names of professors and translators who have devoted themselves for long years to the study of foreign literature, and, to make up the full list, we must not forget to mention those of journalists and even publishers. Such a comprehensive membership is very rare in this country. It shows how much we can expect from this Club, and it speaks for itself, I believe, showing the tendency of the times.

Thus have I spoken of the significance of the Club. I know well that the office I hold in the Club is quite out of keeping with my character. Not only I myself but all my friends who know my personal life must recognise this fact. Anyhow this Club is still in its infancy, so it appears to me on second thoughts that a man who has had a literary career as long as mine might well hold it. Before and during the Great War, while I was on my travels, staying in France, for about three years, I was nicknamed by the then residents there, " the village headman of Paris." And now, recollecting this, I tell myself that it is not bad idea to think of myself as " the village headman of the Nippon P.E.N." ; so I have made up my mind to take upon myself the office of headman, until this small unofficial organization gets somehow into shape.

' Then, what kind of business have the dwellers in this " village " to transact? ' —a poet asked this when I sent him the ' Notice,' and again he asked—' What are the qualifications for admission to this Club? ' I could give him only four answers then. The first thing is to select and recommend some Japanese works and literature. And then, by issuing bulletins two or three times a year, let the members know about each other's works or publications. When Yone Noguchi, one of the members of our Club now travelling abroad, returns, we shall hold a meeting and let it be an opportunity to hear the state of affairs in our neighbouring countries in the East ; such gatherings may be counted among the items of our business. Acting in co-operation with all the P.E.N. Clubs overseas, it will be possible for us to lend a hand in smoothing the way for anyone of our members who starts on a tour of inspection or goes abroad to study. Though, when in this way we sum up the routine business of the P.E.N., it may seem a trifling affair, we cannot say it a thing of little consequence, if the Club makes it easy for Japanese travellers to mix with men abroad and to establish international literary connections and mutual goodwill. Hearing the news of our newly-born Club, Mr. H. G. Wells kindly took the trouble of sending a letter full of good wishes from far-off England. His kindness, if I could speak of this thing only, is enough to make us feel that we can hear clearly the voices of the men of letters calling out from every corner of the world.

Here I want to say something about the clubs abroad, with just a mention of the revered memory of the founder, the late Mrs. Dowson Scott of England. There are now forty countries with clubs like ours ; in America at New York, Chicago, and San Francisco ; in Belgium at Brussels ; in England at London ; in France at Paris ; in Italy at Milan ; in Sweden at Stockholm ; in Switzerland at Geneva, and so on. And if we turn our eyes to the East, there is one in India at Bombay and another in China at Shanghai. The latest and the newest one in the world is in Japan at Tokyo, namely, our own.

All of you know that our nation is passing through an hour of trial, and we are not such meddlers as to cause trouble for nothing by organizing a club ; but it is beyond dispute that the whole world, both the East and the West are entering a stage of great transition. It cannot be said that we bear ourselves well if we do nothing but follow the beaten-track of the great masters of the nineteenth century without any initiative of our own. No matter what may happen from the impact of our political contact upon other nations, wishing to realise the fulfilment of humanity, believing that there also lies the aim of the Japanese spirit, and as Mr. Yukichi Fukuzawa, of blessed memory, would often say, with souls ' that fear to tread where truth is master, even if it be in a negro's mind ', let us boldly set foot on foreign soil in every direction. If we compare ourselves with men of letters in Europe and America, we see that we have been left too long indeed in isolation.

As I told you in the ' Notice ' that I have sent out to you, the world, with a few exceptions, is not acquainted with any of our poetry or prose. The peculiarities of the ideographs and idiom of our country may be counted as a reason why the literature of this country does not easily spread. But however hard we try to co-operate through art with men all over the world, if we have no means of approach, how can we realise our wishes? We Japanese have long cherished the wish to have our feelings and thoughts more fully understood by foreigners, and more than that, to get more sincere comments on our own literature from every point of view. That the result of our isolation till now is anything but desirable can be seen from the fact of our only receiving from foreign lands without reciprocating. The result of this fact, we may say, is a self-centred maturity for us.

Ever since the Restoration of Meiji we have had many geniuses, among whom were some whose valuable lives have ended all too soon, Tokoku Kitamura, Chogyu Takayama, and Takuboku Ishikawa, and again quite recently a dear life all too short was added to them, that of Ryunosuke Akutagawa. One reason why they were taken away so soon, I suspect in these days, is that they suffered from lack of stimulus in this isolation. We should seriously think upon this fact again and again. Speaking only from this point of view, I cannot but hope from my heart that no member of this Club will miss this opportunity, now dawning upon us, to infuse new blood into our literature.

WORLD OF BOOKS

SREE RAMAKRISHNA CENTENARY NUMBERS OF *Udbodhan : Prabuddha Bharata* (*Calcutta*) *and Vedanta Kesari* (*Madras*).

The three journals, mentioned above, are the authoritative organs of the Ramakrishna-Vivekananda movement in India and the devoted editors have spared no pains to make their centenary numbers as attractive as they are illuminating. The Udbodhan presents along with rare illustrations an anthology of articles on the life and teachings of the Master which would surely bring solace and inspiration to innumerable souls. The centenary copy of the Udbodhan should adorn the library of every school and library of Bengal.

The Prabuddha Bharata (Feb. 1936), opens with the English version of the homage of our Poet Rabindranath who contributed the original Bengali poem to the Udbodhan. The learned Editor gave us a profound study on the "Significance of Sri Ramakrishna's life and teachings". Then we find a most inspiring tribute from the great French mystic—novelist Romain Rolland who writes on "Jiva is Siva" saying at the end : "It is the supreme miracle of Ramakrishna that in him "thou" is "I" Dr. Kalidas Nag published an appeal for a "Ramakrishna fellowship of Comparative Religion". There are valuable papers by eminent authorities of the East and the West like Count Keyserling, Prof. Winternitz, Dr. Sudhindra Bose, Mrs. Rhys Davids, St. Nihal Singh, Prof. Benoy Kumar Sarkar, etc. The articles on "Yoga and the West" by Dr. C. G. Jung and "Indian views on Psychotherapy" by Prof. H. Zimmer would be read with great interest and profit. The illustrated article on "The Vedanta movement in the West" traces the history of the march of Indian idealism into the Occident. Valuable extracts are given from the rare books and periodicals not accessible to ordinary readers.

The *Vedanta Kesari* published from the Ramakrishna Math, Mylapore, Madras, also offers a rare spiritual feast in the articles from Romain Rolland, Har Dayal, H. S. L. Polok, Prof. J. B. Pratt, Dr. Mrs. Muthulakshmi Reddi, Prof. P. N. Srinivasachariar, Dr. Mahendranath Sircar, Dhan Gopal Mukherjee, and others. May these heartfelt tributes to the Master on his auspicious centenary bring India and the world near in spiritual fellowship !

HINDOO ART IN ITS SOCIAL SETTING: *By Miss Perviz N. Peerozshaw Dubash, M.A., LL.B. (Bombay) ; Published by the National Literature Publishing Co., Ltd., Madras.*

Miss Dubash completed this book as a Thesis for the M.A. degree of the Bombay University. In the First part she discusses the nature and place of art in social life. In the Second part the author attempts to trace the influences affecting art in ancient India and in the Third part we find her analysing the conception and ideals of Indian Art. The theme is illustrated by a large number of pictures in halftone with two coloured plates from Ajanta. The author is passionately fond of painting as confessed in her Preface. "It was really the Revivalist school of Painting in Bengal that formed the portal which disclosed the treasures of Indian art to my eager eyes". Thus from Nandalal Bose to Ajanta and thence an ardent search after documents literary and plastic, that may throw light on the various problems confronting her. In the "Sarbonian bog" of Hindu literature her feet has often slipped and blemishes in correct translation and transliteration of texts are numerous. But she frankly admits that she suffered from a lack of any first hand acquaintance with the original sources, a serious handicap in a study on art interpretation with special reference to "Social setting". But she has worked hard and worked with a fine sense of looking at the inward view of art if somewhat out of focuss with the historical setting. She has made a good case for Indian art before the general reading public who have neither inclination nor pretension to specialization. We agree with Dr. Sir S. Radhakrishnan who writes in his 'Foreword' that "her interpretation of the bearing of social institutions on the growth of the arts in India seems to be her distinctive contribution".

TALES FROM THE MYSTICS OF THE EAST: *By General Parakram Jung Bahadur Rana. Published by Bankey Behari, Editor of the Temple of Mysticism Kitabistan, Allahabad.*

The author is a highly cultured and mystical personality as we find from his superb presentation of the subject-matter of the book, derived mainly from Persian and Hindi originals. His English rendering is faithful and elegant and we hope that he will give us more of such valuable anthologies of Oriental Wisdom. There is no caste, no communalism in the realm of spirit and hence we find a wonderful family likeness between Nanak, Mira and Kabir on the one hand and Junaid, Shibli and Rabia on the other. The story how Mira converted the Ruffian and how Rabia cried "Set fire to Paradise and pour water on Hell-fire so that people may pray to God for the sake of His love and not in hope of reward or punishment"—would go down to posterity as priceless gems of literature and mysticism. We fully agree with the author when he says.

"The mystic is no day-dreamer, but a realist, arriving at his conclusions by actual experiences. And once these revelations dawn, he in his quaint way describes them, which are otherwise incapable of expression, by simple sayings and anecdotes, each replete with great meaning and profound truth."

We wish all success to the Temple of Mysticism which are preparing a series of publications in English and Hindi.

FROM WRONG ANGLES: *By Gaganvihari Mehta. Published by the author from 70A, Chakrabare Road, Calcutta; Price Re. 1-8.*

"One touch of laughter makes the whole world kin" says our laughing philosopher G.L.M. who has established his reputation already in the World of Indian journalism as a "cheerful Pessimist." Humourists pretend to have the monopoly of wisdom because they have the "last laugh" at everything. G.L.M. has inherited wisdom from a very wise father and probably got humour as a dowry (like Bombay got by Charles II) from his witty father-in-law. His humour is partially dry (as it must be, coming originally from Gujarat, that powder magazine of modern India) and partially wet with the vapours of navigation through so many stormy bays and queer ports like Bombay and Colombo, Rangoon and Calcutta. The drink that he offers "from Wrong Angles" is brackish but pure and curative. It is a better and stronger tonic than the cheap patent medicines "très sucrée". Though it is always dangerous to approach humourists with a gestture of pontifical blessing we cannot help crying at the end of the reading of this superb book. "Ye are the Salt of the Earth!" (Is it Krutchen salt or an antiseptic one?) His brilliant flings at the Viceregal Olympus and the Round Table repair shop, his Test Papers on Law and Order and Impressions on Depression among other pieces will shine for years to come, as very right gestures to understanding "From Wrong Angles". We wish him many many years of such brilliantly creative devastation under the protecting care of Lord Siva.

MY IMPRESSIONS OF JAPAN: *By Sir Lalubhai Samaldas, Kt., C.I.E. Published by D. B. Taraporevala Sons & Co., Bombay; Price Rs. 2/-.*

Sir Lalubhai is a venerable leader from the Bombay presidency respected all over India for his creative vision and his great services to the cause of the relief of Indian poverty through the co-operative movement. A progressivist right through his long and beneficial career, he is ever eager to discover new truths within or without India. It was very opportune that he visited Japan lately and recorded his impressions as to how and why that Asiatic Nation is holding to-day such a record in the history of the modern world. The Education and Industries, the Agriculture and Civics, the Religion and culture of Japan have been surveyed with a rare grasp and sympathy. His personal contact with the Japanese Chamber of Commerce and other Associations and their leaders would surely bring about a better and stabler understanding between Japan and India. The more the two countries are drawn together the better for Asiatic humanity and we are grateful to Sir Lalubhai for the noble services he has rendered to the cause of our mutual understanding. The book should be read by businessmen and academicians all over India. There is an appendix on "Indian Labour in Ceylon' at the end of the book.

SPEECHES AND WRITINGS OF HAR BILAS SARDA: *Published from the Vedic Yantralaya, Ajmer (1935).*

All those who admire the great leader of Rajputana Dewan Bahadur Har Bilas Sarda, will welcome this publication. It contains a sympathetic Sketch of his career by his friend Mr. Ram Gopal and a brilliant Introduction from Principal P. Seshadri showing how varied are the activities and how noble the ispiration of this remarkable life. A born champion of the cause of Indian womanhood he fought bravely and successfully for the abolition of child marriage. He upheld with a rare sense of justice, the Hindu widows' right to inheritance and his speeches and articles on such momentous lines of social reform should be read by thousands. As a real patriot he made a just appraisement of the Hindus: their strength and their weakness. He dreamed also of a University for Rajputana which we hope will soon be realized justifying the devoted researches of the late Col. Todd, of Sig. Tissitori, of Mahamahopadhyaya Gaurisankar Hirachand Ojha and Har Bilas Sarda. Rajputana is the land of glory and chivalry for the entire Mediaeval India and nothing short a University can do justice to the various problems of its history and literature, art and archeology. The learned author is passionately devoted to the study of history and literature and his papers on Prithviraja Viyaya, Rana Hammir, Emperor Visaldeva and others should be consulted by all those who ignore so far the capital importance of Rajputana as the vast reservoir of our historical and literary traditions. We wish the author many many years of active service and recommend his "speeches and writings" to all the colleges and libraries of India.

THE JOURNAL OF THE GREATER INDIA SOCIETY: *Sylvain Levi memorial number. Published by Dr. U. N. Ghoshal, M.A., Ph.D, Editor, 21, Badur Bagan Row, Calcutta ; pp. 137 ; Price Rs. 3/- or 6 Shillings.*

The Greater India Society is entering the tenth year of its career and its Journal, the third year of circulation. Some of the leading scholars and rising researchers have contributed their articles. Dr. R. C. Mazumdar and Dr. W. Geiger, Dr. Bahadur Chand Chhabra and Prof. J. Przyluski Dr. S. K. Chatterjee and Dr. E. Obermiller, M. M. Pandit Vidushekhara Bhattacharya and George Coedes, Dr. Bachhofer and Dr. B. K. Ghosh among others have contributed valuable articles.

The current issue is dedicated to the late lamented Prof. Sylvain Levi to whom Dr. Rabindranath Tagore pays a feeling tribute as the Purodha of the Society and Mm. Vidhusekhar Shastri offered a noble elegy in Sanskrit. The learned Editor Dr. U. N. Ghoshal has spared no pains to make this number worthy of the Master Indologist. The Source of the Old-Javanese Ramayana is discussed by Mr. Manomohan Ghosh ; valuable notes on the literary and epigraphic documents of Indonesia are communicated by Mr. Himansu Bhusan Sarkar; Dr. George Coedes analyses the inscription of Tuol Kul with a view to ascertaining the date of Isanavarman II; Dr. R. C. Majumdar writes a paper on the Malay and Mr. O. C. Gangoly contributes a thoughtful paper on the "Hindu relics in Borneo" (with plates); the "Old-Javanese Korawasrama" was discussed by Dr. J. L. Swellen-grebel; a valuable paper is from Prof. K. A. Nilakanta Sastri on a South Indian portrait Bronze from Sumatra; Mr. J. Paranavitana of the Colombo Museum, writes on the "Kalinga Dynasty of Ceylon"; Mr. Devaprasad Ghosh traces the "Sources of the Art of Sri-Vijaya"; Dr. Ananda Coomaraswamy discusses the "Source of Dionysius on the Beautiful." Dr. Suniti Kumar Chatterjee's paper on "Non-Aryan element in Indo-Aryan" will attract the notice of all philologists; the sensational discovery of a Sun temple and other vestiges of the Sun cult in Afghanistan (Khair Khaneh, near Kabul) is first communicated to Indian scholars through this Journal, by Dr. Joseph Hackin with rare photographs; Prof. J. Przyluski writes on "Greater India and the work of Sylvain Levi; and Dr. Kalidas Nag gives a select *bibliography* on Prof. Levi's writings and a running commentary on his works.

We hope that the *Journal* will continue to attract the sympathetic collaboration of all those who are interested in the Greater India Movement in India and abroad. The Society has loyally served the cause now for a decade and fully deserves the moral and material support of the public.

RECREATION AND EDUCATION: *Published by the International Labour Office, Geneva (1936) Price 4s.*

The workers of the world earn salaries according to the period of service and some leisure. But owing to trade depression, large number of workers are workless and hence their period of leisure is artificially enlarged. To study the various facilities for the utilisation of workers' spare time, the International Spare Time Conference assembled in Liege (1930); the National Recreation Congress in Los Angeles in 1932 and the Constituent Assembly of the International Committee on workers spare time in Geneva 1934 closely discussed the problems and methods. These, together with some practical achievements in popular music, Cinema, Broadcasting, Libraries, Schools, etc. are incorporated in this excellent publication of the I.L.O. which holds the welfare of the workers as a sacred trust. The book should be kept in all important libraries and welfare centres of the big industrial concerns of India and abroad; the workers in that line will get many valuable suggestions and help from this bulletin.

SRI SWAMI NARAYANA: *By Bhai Manilal C. Parekh. Harmony House, Rajkot, India. Price Rs. 5/- or 10s.*

The author is famous through his numerous studies on the great personalities of modern India like Ram Mohan Roy, Keshub Chunder Sen, Mahatma Gandhi and others. He is a specialist in tracing the interaction of Christianity from out side and the indigenous religions of India. It is specially interesting therefore to read this his latest book on the Gospel of Bhagawat Dharma or God in redemptive action, although he is not, as he says in the Preface, "a professed believer" or a member of the Church. Its founder Sahajananda or Swami Narayana (1781-1830) was a junior contemporary of Raja Rammohan Roy, the pioneer Reformer in the modern sense. But the Swami was entirely untouched (unlike Rammohan) by Western culture and yet worked great reforms in Western India amidst awful persecutions. The living faith triumphed over fossiled conventions; and when he ultimately came to be the sole spiritual leader of the organisation, he was deified even in his life time, and his followers observed and recorded events and incidents which we call "miracles" to-day. The author has faithfully reflected the mind of the votaries, quoting copiously from their writings and any reader may follow the lucid narration of this remarkable life and fraternity without feeling constrained to accept everything. He makes a good case to prove that Prophets belong as much to over modern as to the by-gone ages. The book should be read by all interested in the affirmation of spiritual values in this age of invading materialism. The printing and get up of the volume is excellent.

Every being is Narayana, the Lord Himself. Man and animal, sage and knave, nay the whole universe, is Narayana, the Supreme Spirit.

—*Ramakrishna.*

INTERNATIONAL FORUM

All-India Literary Academy

Whole India should rejoice at the formation of the *Bharatiya Sahitya Parishad* with Mahatma Gandhi as President and K. M. Munshi and Kaka Kalekar as Joint Secretaries. The major languages of the North and the South are adequately represented and by the side of the Hindi, the most important *lingua franca*, Urdu is represented by learned scholars of the Urdu Academy, Delhi, and of the Osmania University. We strongly urge all literary associations of different parts of India to co-operate with the organisers of the All-India Academy and to send their friendly suggestions which may be circulated through *Hans*, the Hindi organ of the Parishad. Its May number contains valuable reports of the proceedings (24-25 April) together with the memorable address of Mahatma Gandhi as the President and of Kaka Kalekar as Chairman of the Reception Committee. With the simplicity of thought and clarity of diction, all his own, Mahatma Gandhi brought out the importance and urgency of the formation of such an Academy. In a land of bewildering diversity and apparently conflicting traditions, as in India, it would be a blessing if the Academy could establish a *lingua franca* in Hindi and to popularize uniform script (lipi) as far as possible. That would undoubtedly help national unity and solidarity. As regards the sustaining and development of the various provincial languages and literatures, Mahatma Gandhi rightly called it a "task heavier than the Mahabharata." The linguistic feuds are being artificially created to the detriment of the common cause as we find recently in the Hindi *versus* Urdu controversy. We forget that their grammar is the same and that just as the great Muhammadan mystic writer Shibli used Hindi words profusely, so the great Tulsidas drafted freely Persian words and phrases without the least aversion for things Islamic. Why, then, this stupid and unscientific squabble?

Putting all the conceits of the so-called "educated" India to shame, Mahatmaji with characteristic candour said how little did he know of Indian literature : what to speak of the other languages he had very imperfect ideas about his own mother-tongue Gujrati, its history and grammar. Tukaram is but faintly known outside Maharastra, just as Tiruvelluvar outside South India and Chaitanya outside Bengal. What have we done so far to make such great souls known to all Indians not simply those of the towns but of the innumerable villages. The latter demands to-day our greatest attention and we cannot afford to think merely of a literature for the elite.

Turning to the moral value of the All-India Literary federation, Mahatmaji boldly formulated that we should help in the propagation of that literature alone which tends to develop national unity, morality, heroism, science and such noble things. He lamented the abnormal emphasis of modernistic literature on erotic motifs (sringara rasa). *Rasa* is the motive power of our life only we must think what would be the character and quality of that power. Dadabhai Naoroji gave up everything for his country yet he should be taken as a real *rasika* in devotion to Motherland. Narasingha Mehta, the great *bhakta* of Gujrat used to call himself a *bhogi* or self-indulgent man, yet we know that he was a real devotee. So Chaitanya gave up everything in search of God and who would dare call him bereft of enjoyment (rasa-hina)? Remembering these great leaders we should try to rise above all temporary distractions and serve the cause of the millions of India steeped in darkness, through our literary pursuits.

We offer our hearty congratulations to Sj. K. M. Munshi and other organisers of the Parishad and print below the full list of the All-India Committee created by the Nagpur Conference :—

Mahatma Gandhi (President).
Babu Rajendraprasad (President : Hindi Sahitya Sammelan).
Kanailal Munshi (Secretary).
Kaka Kalekar (Convenor : Lipi Samiti).
Sjt. Jamnalal Bajaj (Treasurer).
Pandit Jawaharlal Nehru.
C. Rajagopalachariar (Tamil).
Sjt. Premchand (Editor "Hans").
Moulvi Abdul Haq (Osmania University).
Sardar Kibe (President : Marathi Sahitya Parishad).
Sjt. Purushottamdas Tandon (Vice-President : Hindi Sahitya Sammelan).
Sjt. S. N. Subba Rao (President : Kannad Sahitya Parishad).
Sirdar Pannikar (Malayalam).
Dr. Kalidas Nag (Bengali).
Prof. Mahomed Aqil (Urdu Academy, Delhi).
Sjt. A. Kaleshver Rao (Telugu).

Sjt. Devshrama Abhoy (Principal : Gurukul Kangri).

Sjt. Ramnaresh Tirpathi (Hindi).

Sjt. Makhanlal Chaturvedi (Editor : "Karmavir," Khandva).

Sjt. Brijlal Bayani (Hindi, Akola).

Sjt. Jaychandra Vidyalankar (Punjab).

THE BENGALI P. E. N. AND DR. TAGORE

The 75th birthday of Dr. Rabindranath Tagore was celebrated by the members of the Bengali P. E. N. at the beautiful garden house of Prof. P. C. Mahalanobis at Baranagore. Sj. Ramananda Chatterjee, the Vice President of the Indian P. E. N. greeted the Poet in a thoughtful speech, saying how the creative work of the Poet elevating his mother-tongue Bengali to the rank of a world language, attracted the attention of the vast literary world outside India to the living languages and literatures of modern India. With the Bengali, several prominent languages of India are now claiming the sympathetic study of the literatures of the Occident and the members of the P. E. N. all over India are deeply grateful to the Poet for the invaluable services he rendered to the cause of Indian letters.

Dr. Tagore was offered flowers, sandal paste and hand-spun silk clothes by the members of the Bengali P. E. N. among whom were noticed Mr. P. Choudhuri, Mr. Upen Ganguli, Mr. Bibhuti Banerji, Dr. and Mrs. Bhabani Bhattacharya, Mr. Naren Deb, Sachin Sen, Sudhir Sarkar, Mr. Manoj Bose, with many friends of the P. E. N. Some of our talented women writers like Srimati Indira Debi, Santa Debi, Sita Debi, Radharani Debi and others also graced the occasion with their friends. Mira Debi, the daughter of the Poet, also attended and Miss Amita Sen of the Santiniketan added charm to the proceedings by singing some of the best songs of the Poet-Composer.

Dr. Tagore in reply greeted the members of the P. E. N. and delivered an inspiring address. He recounted how years ago, with Galesworthy as Chairman, he was accorded a most cordial reception at the London P. E. N. and how happy he was to watch later the formation of the Indian P. E. N. through the ardent co-operation of Madame Sophia Wadia. It is a movement with great possibilities. Modern Indian literature is but vaguely known so far to the literary world outside India. Precise informations about the outstanding writers and their works in the various living languages of India should be collected and made available to P. E. N. members and our friends abroad. A very graceful and at the same time effective way of gaining intimate relations with our sister-languages would be the development of the P. E. N. method of inviting writers from different linguistic zones to special receptions. Such honouring of the writers of renown and talent would mean personal contacts and additional incentive to creative work among the rising generation of writers. By a queer logic of Nature our palate as well as our linguistic faculty is centered in the tongue and discussing literature while sharing our meals on an all-India or even on an international basis may be found very useful. Inter-dining may be a comfortable gate to internationalism which is the fundamental factor of the P. E. N.

Srimati Indira Debi, the veteran musician and niece of the Poet, suggested at the end that connection with our sister-languages could be maintained without much elaborate preparation if we could invite from time to time, failing outstanding writers, at least cultured Gujratis, Marathis, Tamils and Telgus in our locality who may give us general ideas and information about their respective languages and literatures.

Dr. Tagore warmly supported the idea and while wishing god-speed to the members of the Bengali P. E. N. advised them to study sympathetically the main currents of the non-Bengali literatures, especially our next door neighbours speaking Oriya, Assamese, Hindi, Urdu, etc.

The Reunion ended happily with the moving recitation, of some of the latest poems, by the Poet from his *Pattraput* published by the *Visva Bharati* on his birth-day.

Mr. and Mrs. Mahalanobis were all attention to the guests.

Dr. Kalidas Nag and Mr. Monindra Lal Bose, Joint Secretaries, thanked all the members and friends for their active co-operation and sympathy. Some of our members also participated in a special broadcast on Dr. Tagore from the Calcutta station with songs and recitals from his works.

A JAPANESE ARTIST IN INDIA

Mr. K. Yonezawa, the learned Consul-General of Japan, delivered the following address on the completion of the Buddhist frescoes at the Sarnath Vihara :—

It is with great pleasure and pride that I find myself among you here to attend this happy meeting to-day. I must, first of all, express my hearty congratulations to Mr. Nosu upon the successful completion of this great work of frescoes-painting. I am sure that the entire Japanese nation will join me in sending congratulations to the Artist, as they have been following the progress of the work with keen interest. Newspapers which I have received recently from Japan report how the whole nation was excited when they learnt that the work had at last been completed. They are preparing a large scale reception to welcome back Mr. Nosu, their cultural Ambassador to India.

No mention is necessary as to the difficulties and hardships which he, like so many great artists in history, had to encounter and overcome in proceeding with this great work. It is nothing but his firm determination and unfailing devotion to the work that has led him to ultimate goal of completion, save the enlightenment and help from Lord Buddha himself. Everything worldly has been forgotten by the artist in the last five years, not only his family and friends left behind in Japan, but also even his own existence and life. Thus by leading a saintly life devoid of worldly pleasures and sorrows he sought a needed guidance and inspiration from communions with Lord Buddha. The great work which will immortalise the Artist's name has thus been completed.

I am sure millions and crores of Buddhists who will pay homage to this holy temple in the future will be greatly helped in getting into communion with the Lord by these vivid descriptions of the life of Lord Buddha. These frescoes are an eloquent demonstration of the time-honoured cultural and religious ties between India and Japan, the two great Buddhist nations in the world. You will see in these frescoes not only the genius of the Artist himself but also that of countless Japanese Artists who have preceded Mr. Nosu and who have handed down and improved what their ancestors learnt from India, China and Korea about 1,400 years ago. You will see in them an earnest appeal of Japanese Artists, both living and dead, for your kindly appreciation of what they have accomplished during the last 14 centuries. You will see in them the heavy religious and cultural debts which Japan has owed to India and also a payment of these debts together with a heavy interest in the form of improvement. These frescoes are significant in that they represent a first attempt to give a tangible shape to the shapeless and abstract relation of the two nations in the domain of religion and culture, the highest part of human activity. India and Japan are bound tightly by a strong economic bond. Mr. Nosu's great work will add to this economic bond another less material but more spiritual one. Life of a man is short but that of an Art is long. As long as the teachings of the Lord Buddha remain the spiritual link between India and Japan and as long as this temple remains a holy sanctuary of Buddhist religion Mr. Nosu will be remembered as a great Artist who span a bridge of Art between the two nations. It is my earnest hope that many such bridges will be built to tighten up the religious and cultural bond between us by means of an exchange of Buddhist priests and artists. Before I sit down I should like to express my profound gratitude for the Indian people who have brought the Artist to India and who have given a constant encouragement and support to him.

THE ORIENTAL INSTITUTE :

UNIVERSITY OF HAWAII

There cannot be any doubt that the United States of America, of all the nations of the world, spent the largest sum of money (as we have shown repeatedly in our *India and the World*) for the development of international understanding and human welfare, irrespective of country or creed. The latest manifestation of this noble spirit has been the inauguration at the State University of Hawaii of the Oriental Institute. It has been running already for several years with special departments in Chinese and Japanese language and culture and recently a department of Indian literature and culture will be opened, thanks to the initiative of the progressive President David L. Crawford and of Prof. Gregg M. Sinclair, the Director of the Oriental Institute. When Prof. Sinclair sailed for India and the Far East his mission was enthusiastically acclaimed by the journalistic world of Honolulu, as we find from the following extract. The *Honolulu Star* in its issue of 14th February 1936 published a glowing report :—

Holding in his hand an acorn, but envisioning a tree, Gregg M. Sinclair, on sabbatical leave from his duties as associate professor of English at the University of Hawaii, sailed for the Orient on the Empress of Japan to-day.

His departure marks the most significant step to date in the development of the Oriental Institute, of which he is director and which is to-day the acorn he believes firmly will grow into a mighty oak to-morrow .

Not a product of spontaneous combustion, the institute was formulated last year as a natural culmination of the past 16 years, during which the University of Hawaii has proved to be of increasing importance as a meeting place of the cultures of the Orient and Occident.

Many scholars have sailed from Honolulu Orient bound, on independent missions of research and study, but none have been as filled with meanings and possibilities for Hawaii and the world as Prof. Sinclair's departure to-day.

When the institute has matured to oak tree proportions he believes it will rank as one of the leading cultural projects in the world, perhaps on a par with the Oriental Institute of Chicago University, possibly greater.

Prof. Sinclair is departing at a moment when he can point behind him to the decadency, or at least the stagnation of European culture, a culture which has apparently nothing more to offer. Before him spreads Asia, swelling, as Will Durant puts it, "with resurrected life."

The motive behind his mission Mr. Sinclair described as fallows when the plans for the Oriental Institute were first announced:

"Japan, China, India have reached the front pages of our daily newspapers in our time and will remain there; this the informed man appreciates.

"But the scholars have known for a much longer time that the West should know of the important civilizations of the East; that a discovery of the history, philosophy, art, religion, literature—in the writings of the masters of Japan, China, India—may have as wonderful an effect on our civilization and thought as did the discovery of the Greek masterpieces after the fall of Constantinople; and that, as you know, resulted in a complete reshaping of our standards of value —religiously in the Reformation and philosophically and artistically in the Renaissance."

His first task, he said, will be to discuss with scholars of the Orient how their culture can be brought into the focus of the West.

Reaching India *via* China and Japan, Prof. Sinclair was warmly welcomed by Mr. S. M. Bose, Secretary of the America Club, Dr. Kalidas Nag on behalf of *India and the World* and other friends who were all attention to the guest. A series of interviews were arranged with our leaders of thought and a special meeting was organized under the Joint auspices of the International Buddhist Society and the India Bureau with Dr. Nag as President and with Prof. Sinclair as the principal speaker. He gave a most lucid and inspiring account of his Oriental Institute which roused the enthusiasm of the selected audience of our University quarter. Dr. Nag brought out forceably the historic importance of a cultural *rapprochement* between India and U. S. A. and at the end Prof. Sinclair was honoured with the title of "Member of the International Buddhist University Academy," as announced by its Secretary Mr. Devapriya Walisingha of the Maha Bodhi Society.

Prof. Sinclair was received cordially by Mr. S. P. Mukherji, Vice-Chancellor of the Calcutta University, by Sir J. C. Bose and other celebrities and he wrote a significant letter to Mahatma Gandhi in connection with the Oriental Institute which we quote below in parts:—

"Some of us feel that Western civilization is in dire need of cross-fertilization with the East; and some of us feel that the effect of such cross-fertilization will be as important for the future of our world as was the discovery of Greek and Latin manuscripts in the Fifteenth Century; and that discovery, as you know, led to the Renaissance and the great improvement in Western culture and civilization up to recent times. That influence, however, seems to have spent itself, and now we believe that the only other source is the East. If the Occident will take spiritual contact with the living civilization of the East, which were great at the time that the Greek and Latin manuscripts were written, and have continued to be great every century since, we feel that our civilization will be greatly enriched. It is with this idea in mind that we have established the Oriental Institute of Hawaii.

"One other point should be stated. The world is now a unit. The races of mankind must get along together somehow. Some of us believe that the more intelligence, the more beauty, the more culture that we can introduce into life, the better and richer our civilization will be; but we must always be on the alert to keep down those barbarous elements of brute force that tend to drive all beautiful, spiritual qualities from the people. Our Oriental Institute will endeavour to do its part towards the bringing to the West of the good things of the East; and by training young men and young women who will be teachers in Universities we shall be influencing the younger generation, thereby doing work of supreme value."

Mahatma Gandhi was very glad to receive last year a friend of Prof. Sinclair, Mr. Edward C. Carter, Secretary-General of the Institute of Pacific Relations, Honolulu. So this second visit from another friend of India from Polynesian world would surely make Mahatma Gandhi and other leaders to think of a concrete project of cultural cooperation of India with the outside world. Pundit Jawaharlal Nehru received Prof. Sinclair very cordially before he sailed from Bombay and our venerable Poet-laureate of Asia, Dr. Rabindranath Tagore, who welcomed Prof. Sinclair in Santiniketan, sent the following message, wishing on behalf of the Indian people all success to the Oriental Institute :—

"I congratulate the authorities of the Hawaii University for the wise step they have taken in starting an Oriental Institute under their auspices. For this distracted world of ours nothing is perhaps so much needed to-day as a proper understanding between and appreciation of, the cultures of the East and the West. That also is the mission of my University, Visva-Bharati. Hawaii, situated as it is in the midst of the seas that separate the East from the West, is pre-eminently fitted to be the centre of such an Institute and I offer it my best wishes for a glorious and useful career."

SOCIETY FOR INTERNATIONAL CULTURAL RELATIONS, TOKYO.

Throughout the Orient we find a new stir of life and fresh urge towards progress and we pleaded all these years through our *India and the World* for a pan-Asiatic federation. We consider it therefore specially opportune that Japan, the most progressive of our sister-nations, have brilliantly organized a Society for Cultural Relations. Its patrons and organizers are outstanding leaders of Japan who are sparing no pains to develop friendly relations with the outside world. We wish them all success and urge our friends of India to establish direct relations with the Society of Tokyo. It is publishing an English Quarterly and a French Bulletin for the benefit of outsiders. It is continuing with commendable promtitude and thoroughness the publication of valuable bulletins and books on Japan : Dr. W. Schmidt has written in German a monograph discussing the ethnology of Japan, Prof. T. Nogami has published on the Masks of Japan, Dr. R. Torri has written a brilliant study on Ancient Japan in the Light of Anthropology and Dr. T Tamura has published a fascinating book on Landscape Garden in Japan with exquisite illustrations. The illustrated review *Nippon* is fulfilling a very useful purpose by publishing illustrated notes on the current life of Japan. We hope the publicists and scholars of India will keep in touch with Japan through the Society for Cultural Relations of Tokyo.

INTERNATIONAL AFFAIRS AND INDIA

Recently a member of the Indian Legislative Assembly gave notice of a resolution which he would move urging the Government of India to resign its membership of the League of Nations. So when a member of the Information Section of the League visited India a few months ago, he felt that the Indian public had become highly critical with regard to the League. These are signs of a new and healthy outlook in the Indians who now refuse boldly to be duped by apprearances and insist on a challenging inquiry as to how and why the League failed. It has done very little for the non-Christian peoples and less than nothing for the oppressed and suppressed nationalities. Preoccupied as it is with the problems of Christian Europe, even there the League has failed to establish fairly stable equilibrium and ensure "collective security." The fate of Abyssinia has taught a capital lesson to all Orientals and Indian cannot help suspecting the promoters of the European League of Nations.

Vision of the Reality is often very near the age of disillusionment and the Indians refusing as they do to see the world through the Geneva windows, are feeling keenly the need of a special watch-tower of their own. We must have our own study-circles and libraries for the study of Foreign Affairs from our own point of view. Our universities and newspapers are becoming fast internationally minded and we notice a growing demand for scientific study of diplomatic relations, even if the actual practices of statescraft and diplomacy are beyond our ken.

It is highly opportune therefore that an Indian branch of the Royal Institute of International Affairs was recently inaugurated by the official and non-official representatives of modern India. This *Indian Institute of International Affairs* has already drafted its rules and opened an office at New Delhi, hoping soon to develop branches of the Institute in our important provincial towns. Commander Stephen King-Hall, Secretary of the Study Group Department of the Royal Institute, was present at the inaugural meeting at New Delhi where he discussed the problems of organization with several persons. When he visited Calcutta on the eve of his departure, he addressed the local Rotary Club on the functions of the Institute. And invited by the Hon'ble Sir B. L. Mitter to meet at dinner a few scholars of the Calcutta University and publicists, British as well as Indian, Commander King-Hall conveyed valuable informations as to the various important divisions of the Institute, the method and general policy, the technique of study and publicity. The Royal International Affairs was founded in 1920 at the Peace Conference of Paris by members of the British Dominion Delegations (including Lord Sinha, Maharaja of Bikaner and others). They had come to realise in course of their work, the need in the post-war world of a more wide spread and accurate knowledge of international affairs. After its formal inauguration in London (July 5, 1920) the Institute was presented with the famous Chatham

House (1923) and it accepted as a gift by H. R. H. The Prince of Wales (now H. M. The King Edward VIII) in his capacity as Visitor and Patron of the Institute. In 1926, just ten years ago, the late H. M. King George V granted the Charter. In 1926-27 the library of the Institute was opened with the generous grant from the Carnegie United Kingdom Trustees and benefactions from Sir Otto Beit, Mr. P. A. Molteno and Mr. John D. Rockefeller Jr. enabled the Institute to initiate the system of research by Study groups. In 1928 Sir Abe Bailey assured an annual income of £5000 in perpetuity and following his example several business concerns and banks began to finance the Institute "in recognition of the close connection between the economic and political problems of international affairs and the deep concern of commerce and industry in their solution." In 1932 the Rockefeller Foundation granted about £40,000 to enable the Institute to finance an extension of its research by the study-group method and by individual scholars.

The Institute co-operates with sister institutions like the Council on Foreign Relations (New York), the International Institute of Intellectual Co-operation (Paris) and the Institute of Pacific Relations (Honolulu), keeping in touch with the New World and the Far East, including the Pacific Basin. Since the inception of the Study groups in 1931, it has undertaken, among other things, such important lines of study as "The Effects of Western Influence upon Social Life of China and Japan", "Reaction of the Islamic World to the Impact of Western Civilisation", "Comparative Study of Pre-War and Post-War International Relations" (to be completed by Prof. A. Zimmern). Mr. Gathorne-Hardy M. C. (Honarary Secretary) published in 1934 his "Short History of International Affairs, 1920-34" and Prof. Dr. Arnold Toynbee, Director of Studies, published his monumental "A Study of History." In 1934 Sir Herbert Goffe published after six years of voluntary labour the "Summeries of Leading Articles in the Chinese Press." Every fortnight the Institute publishes the *Bulletin of International News* and every two months a *Report on Foreign Affairs* which should be in every University and Public library (the annual subscription is 16s. 6d. and available at the Chatham House, 10 St. James Square, London). The *International Affairs* with its leading articles backed by summary reports of disensions and exhaustive reviews of current literature, will enable every serious student of world affairs to keep abreast of history. This year the journal opened with an inspiring article by Dr. Toyanbee on "Peaceful Change of War". So Mr. J. M. Melly discussed "Ethiopia and the War from the Ethiopean Point of view." Mr. A. C. Edwards wrote on "Iron To-day", Prof. H. A. R. Gibb on "The Situation in Egypt", Mr. William Teeling on "Recent Events in Japan", Mr. G. E. Taylor on "The Struggle for Government in China" and the Right Hon. Lord Passfield on "Soviet Communism : its Present Position and Prospect."

Such an anthology of study and research should surely rouse the newly founded Indian Institute to develop its own International Laboratory to survey world problems with special reference to India and the Orient, including the Pacific Basin. The Canadian, the Australian Institute of International Affairs are already working actively for years. In 1934 the New Zealand and the South African Institutes were established. Recently the Carnegie Corporation provided the London Institute with funds to work out a "Survey of African Research." Why should we not have a similar research grant for the "Survey of Indian Research" or for an Indian Bureau of Race Relations under the Indian Institute ? The clash of races and cultures of the East and the West on this sub-continent of India with over 350 million souls, should surely rouse the internationalists of any part of the world to co-operate in the sound organization and adequate development of the Indian Institute of International Affairs. India to-day, inspite of serious handicaps, is still the best symbol and interpretor of oriental humanity and the politicio-economic no less than the cultural problems of the modern world cannot be solved without reference to India.

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